

OF CONFESSION. 4

the whiche are our sinnes. And therefore the Priest, if he wil do wel his durtie, ought not to admit and receiue any penitent that is unprouided in this point, vnlesse it be in extreme necessitie. For it is a plaine contempe of the Sacrament of Penance, and of the Iudgement of God whiche is exercised therein.

Now than for the better calling to minde and remembrance of our sinnes, five things are principally to be considered.

1. The time passed, since we were last shruen and confessed.
2. The state of our degree and person.
3. The office and daily exercises wherein we haue ben occupied.
4. The places wher we haue liued and ben in.
5. The persons with whome we haue kept company and ben most conuersant.

The

A BRIEF
FOURME OF
CONFESSION, IN-
structing all Christian folke
how to confesse their sinnes, & so
to dispose themselves, that they
may enioy the benefite of true
Penance, dooing the woorthy
frutes therof, according
to th' vse of Christes
Catholique
Church.

Newly translated into English, and set
foorth together with certaine other
godly brief Treatises and Pra-
iers, as is to be seene in
the side folo-
wing.



ANTVERPIAE,
Apud Iohannem Foulgerum.

M. D. LXXVI.

CVM PRIVILEGIO.

The Contentes of this Booke.

A Brief fourme of Confession.	
A Treatise to receiue the B. Sacra- ment, made by Sir Thomas More.	fol. 52.
Certaine Prayers and Meditations of his	67.
An Instruction vnto true Charis- tie.	72.
An Exhortation in Latin.	74.
The same in English.	75.
A feruent calling for Gods helpe in al tribulation, gathered out of cer- taine Psalmes in Latin.	79.
Certaine Prayers of Lodowicus Vives in Latin.	92.
Prayers before and after the recei- uing of the B. Sacrament.	94.
Item certaine Prayers of S. Tho. More, taken out of his Treatise vpon the Passion.	100.
The Golden Litanis.	106.



TO THE
*Right Honourable
and Excellent Lady*

*the Duchesse of Feria
her Grace.*



I hath bene
long my de-
fire (right ho-
nourable and
vertuous La-
die) euer since
I did first see
and know the right Noble and
most worthy Duke your Graces
late Husband, to be able to doe
some seruice, or to shew some
token of duetie to so wise and so
worthy a Personage as his Grace
was. Whose vertues were such,
and his noble Qualities so great

and

THE EPISTLE

and so wel knowen vnto al (who neither for sinister affectiō were blinded, nor for ignorāce, vnapt to esteeme and see the same) that I may wel saie and doubt, whether the Nobilitie of bloud and parentage (which was very high and auncient) were greater in him, or els the vertues and qualities of his minde, the whiche alone had bene meete and sufficient, to haue made him suche, if he had not ben thereto borne by kind and noble Race. For if true Nobilitie consist in the gifts of vertue, wisdom and prowess, adioyned with some antiquitie of famous and worthie Progenitours: I nede not but report the truth hereof to any that knew his Grace but a litle, whether he were not abundantly endued with al the same. The Antiquitie of his renowned Familie and Ofspring, the late Histo-

ries

DEDICATORIE.

ties of Naples and Spaine do manifestly witnesse to the worlde. His liberalitie and passing Freenes in succouring poore Gentlemen and other in necessitie (the memorie wherof is yet fresh in the mindes of many so succoured by him) his Religious Devotion toward God and his Catholique Church, his faithful counsel to his Prince, his true and readie seruise in publike affaires at sundry times employed, his valour and prowesse in Martial feates wel tried: all these Noble Qualities of his Grace being so wel knowen and witnessed to the world, must nedes confirme and prooue, that he was a very worthy and true Noble-man in deede.

For whiche cause (as I said before) seeing and knowing all these high giftes of God and nature to be so plentifully in him,

THE EPISTLE

I did euer thinke my self bound to be ready to serue him, to honor him and to beare that loyal affectiō toward him, which true Nobilitie doth of right require of al true honest hartes.

But now wheras it hath pleased God, so sone to bereaue your Grace of so Noble and so deare a Husband, and al good men of so great and so hable a Patrone in their necessities, and that now the best seruise we can do him, is to praie hartily for him: yet that former desire of mine is not thus quenched, nor dead with him, but from him is deriued to such as be least behinde him, being most nere and deare than vnto him; and least now to vs as matter, whereon stil to exercise our former seruise and duerie.

And this very cause it was, which moued me of late, that whereas I had newly set forth a
brief

DEDICATORIE.

2

brief Latin Chronicle (printed before at Paris) and had somewhat augmented it my self, and among other things, made mention of the most honourable Duke of Feria, both of that he did in England a litle before and after the death of Good Queene Marie, and now last, of his owne death, in departing out of this worlde in so good and so Godly Christian wise: al that part of my labour therein, I haue dedicated vnto that Noble Impe your Graces moste deare and onely Sonne, least now vnto you for a very paterne and comfort of his no lesse dere, than Noble Father. Which when I had done, yet was I not so satisfied, but tooke it to be against all good maner, if in shewing some seruice and honour to the Sonne, I should leaue alone the Mother not so much as saluted.

3 4 And

THE EPISTLE

And therefore, whereas I had also translated out of Spanishe a short Treatise cōteining a brief fourme or Doctrine of Confession, which hath seemed to the learned and vertuous of our Nation here a thing very necessarie and profitable, specially at this time in so great corruption both of true faith, and good life: it came also to mind, that I should doe right wel, to dedicate the same smal labour of mine vnto your Honour, for a further testimonie of my foresaid affectiō and duetie, not only vnto that moste honourable Duke, who now (no doubt) is gone from this transitorie honour, to liue in eternal Glorie with God. but also vnto your Grace, vnto whom I beseeke our Lord to send suche continuance and increase of worldly honour, and such comfort to mitigate the dolour of
his

DEDICATORIE.

his departing hence, that you
may liue bothe together againe
in that life and glorie that neuer
shall decaie nor haue end: and
in the meane time suche good
health and fortitude to beare
patiently this losse and lacke of
him, that those Noble vertues,
which are in your Grace, be not
letted thereby, but may be so
exercised together with your
Sonne, and in training him vp
in his Fathers owne steppes, that
as long as the Mother or Sonne
shall liue here, the worthy me-
morie of the Father shall neuer
die in mens hartes. From Lo-
uen the second of April. Anno
D. 1572.

Your Graces most
ready Seruitour,

John Foulser.

To the Reader.

Wheras in this great corruption of faith and good life, there is also great want of good instruction for the amendment of both the same: & whereas yet the blindness or malice of some men is so great, that the very same meanes least by Christe and his Apostles in the Church for that end, they make so small account of, that they both contemne, and condemne the same, & without all reason raile thereat with full vnicomely termes: it hath seemed to many good and vertuous men right necessary, to set forth some such Treatise, wherein briefly is contained bothe the right vse and ende of Christ or Confession and also the due order that eche Christian man ought to kepe and obserue
in the

To the Reader.

In the same. whiche whoso shal
duly peruse and examine, shall
soone see, how litle reason or
cause ther is, to make Confessio
a cloke or colour of any vice and
lewednes, such it is purposely
ordained for a meane and pre-
sent Remedie against all vice
and sinne.

There is no time nor place
now, to entre into farther dispi-
cations with suche kind of pers-
ons, namely the same Argu-
ment being already handled by
diuers excellent great Clerkes,
bothe in Latin, and in English
also.

Only this I had further to
warne the Reader, that hauing
translated this Treatise into our
owne Language, and being ex-
horted to set forth the same for
the better information of all
sortes in this point: it seemed
also very expediente, to adde
therevnto certaine other godly

To the Reader.

Instructions, Meditations, &
Prayers serving all to the same
purpose: that is, for the auoy-
ding of sinne, and purchasing of
vertue, in the exercise whereof
doth consist the whole life of the
true beleener and follower of
Christ. And this to be, and euer
to haue bene the Doctrine and
practise of the knowen Catho-
lique Church, not onely these
present times, but al times and
ages euen from Christe and
his Apostles all along,
haue & do most ma-
nifestly testific
& shew.



A BRIEF
FOURME OF
SHRIFT OR CON-
fession, according to the
vse of Christes
Catholike
Church.

The first Chapter.

Of suche things as the penitent
sinner must vnderstand, and
do, for & before he go to
Confession.

He that wil wel &
duely make his
Confession must
first of al cal him-
self to accōpte cer-
taine houres or
daies, according to the time that
he hath last bene soryen, and so
with all diligence cal to minde
and remembrance his owne
sinnes and offenses.

And

A BRIEF FOVRME

And let him not go to the sete of his ghostly Father, trusting only vpon that which he shal aske or enquire of him. For a thing of suche importance, as is for a man to reconcile himself vnto God, oughte not to be done sleightly, and (as a man would say) at all aduventure, or vpon any sodaine light occasion: but of sad and set purpose, and vpon good aduise taken before, entering first into particular accompt with God, and with a mans owne conscience in his secreete chamber & closest place, considering, that there he goeth to giue accompt of his life vnto God, and vnto the Priest in his name.

The whiche accompt cannot be made in such sort, as it oughte to be, except there go a diligent examination & discussing of the bonds and burdens, charges and discharges of our conscience,
the

OF CONFESSION. 4

the whiche are our sinnes. And
therefore the Priest, if he wil do
wel his duetie, ought not to ad-
mit and receiue any penitent
that is vnprovided in this point,
vnlesse it be in extreme necessi-
tie. For it is a plaine contempe
of the Sacrament of Penance,
and of the Iudgement of God
whiche is exercised therein.

Now than for the better calling
to minde and remembrance of
our sinnes, fve things are prin-
cipally to be considered.

1. The time passed, since we
were last Chruien and confessed.

2. The state of our degree
and person.

3. The office and daily exer-
cises wherein we haue ben oc-
cupied.

4. The places wher we haue
liued and ben in.

5. The persons with whome
we haue kept company and ben
most conuersant.

The

A BRIEF FOUVRME

The second Point.

Of what sinnes particular rehearsal
and mention is to be made
in confession.

Of Venial sinnes.

TO to know & vnderstand
wel, what sinnes are to
be called to minde for to
repent vs of the same, & to con-
fesse them: it is to be noted, that
the sinnes, whiche a man doth
commit of his owne wil, are of
twose kindes. The one are Ve-
nial, the other Mortal. The Ve-
nial, are those sinnes and negli-
gences, into which almost houre-
ly and at euery litle occasion we
do fall through our weakenes:
as are iesting, lawghing ouer-
muche, idle talke, hastines and
sodaine anger for a trifle, or to
make a leasing without damage
to our neighbour. And general-
ly, almost al y euil motions that
we haue, being either without
ful

OF CONFESSION.

For deliberation or consent: or at least without contempr of God, or any notable irreuerence of him, or any notable harme of our selues, or of our neighbours.

All these, & such as these, are called Veniall sinnes, for that God our Lorde having respect to our weakenes, doth easily pardon & forgene vs the same, & doth not bind vs to any other then temporall paine for them.

Of such as these did Salamon saie: That seven times in a daye the iust mā doth fal. Signifying thereby vnto vs, that euen the very iust and righteous men do oftentimes fall into them. And of these sinnes also did S. Iohn 1. Iohn. 1. meane in his Epistle, when he said: If we saie, that we haue no sinne, we deceiue ourselues.

And therefore, for that they are so daily, and so common through our weakenes, God hath left in his Church, by side the Sacrament of Penance,

A BRIE FFOVRME

many remedies for them. And therefore it is not of necessity, to confesse them, although it be very laudable and meritorious to be shynen of them also.

The principal remedies for these venial sinnes, are.

1. Almoſe dedes,
2. To knocke vs on y^e bzeast with some remorse.
3. Ofren & much praier, especially the praier of the Pater noster.
4. To beare with y^e defects, ſankes, and ſcward dealings of our neighbour toward vs.
5. To haue pacience in aduerſities and tribulations.
6. To Conſeſſe our ſelues ſinners vnto God, though it be done generally.
7. To beare Maſſe deuontly.
8. To take holy water. The which is vnderſtood, that it be done with a good deuout motion, and with ſome ſorrowe of our ſinnes.

Of the

OF CONFESSION. 5

Of the finnes whiche are mortall, of the whiche it is necessarily required, that particular mention and rehearfall be made in Confession.

IT remaineth therefore, y^e mortal & deadly syns only (oz such as be doubtful whether they be mortall, oz no) be those, whercof we must make accompt particularly in the Sacrament of Confession and Penance, to the end to repent vs of them, & to rehearse and open them in Christ wholly & plainly. And although it be a very hard thing to know the same, yet as far as the matter & present consideration can admit, it is to be vnderstanden: that that dede oz negligence is a deadly sinne, in which of purpose and aduisedly with notable contempt of God, oz manifest harne of our selfe oz our neighbour, any of the ten commandements are broken,
oz els.

A BRIEF FOVRME

or els when wee doe any thing
against y, which our owne con-
science doth teache vs, in suche
sort, as is aboue said: as for exā-
ple, to despise God, & to despaire
of his mercy, to forswear, or
swear falsely, to steale any thig
of valew, not to giue almosse, if
we be able, to such as we know
to be in necessitie.

These and suche like, whiche
are manifest and plaine mortal
or deadly sinnes, and also suche
as in respect of their qualitie or
quantitie are doubtful to the pe-
nitent, or to y Ghostly Father,
so that they cannot wel be iud-
ged, whether they be mortal or
venial, must of necessitie, as we
haue said, be called to mind and
rehearsed of the partie penitent,
for to repent himselfe & confesse
thesame. For if any one of these
be willingly least out in Con-
fession, the partie penitent doth
hazard himself, in not making
his

OF CONFESSION.

his Myfte in fuche forte as he oughte, and fo fhould thereby commit a grieuous finne.

And in all thefe finnes, he muft not onely make rehearſal of fuch as he hath committed by dede, but alfo of fuch as he hath comitted by thought, or deſire, and by worde, whereas God is alfo offended by eche of theſe.

The third Point.

Of the Circumſtances.

Aaine, in this conſideration and calling to minde of thy finnes for to repent thee and make due confeſſion of them, thou muſt alſo rehearſe & make confeſſion, not onely of theſe finnes, as they are alone, but alſo of the circumſtances that go with them, namely ſuch as increaſe the finne in ſuch forte, that they change the kinde and nature thereof, as when a man
com-

A BRIEF FOVRME

committeth any thing against his Parents, or spirituall Pastors, or sinneth in a halowed place. The most common circumstances, are seuen.

1. who.
2. How much.
3. why and wherefore.
4. In what place.
5. At what time.
6. By what meanes and instruments.
7. How oft, or how seldome.

1. By the Circumstance, who, is understood, that the state or qualitie of the person y^e sinneth, must be considered, and also of the person against whome, or with whome sinne is comitted.

2. By the circumstance, How much, is understood the quantitie of the sinne, or dammage, or contempt y^e is done in the sinne.

3. By the circumstance, why, or wherefore, is understood the end or intent, wherewith sinne is done, In

OF CONFESSION. 6

In what place, that is to wit, 4.
whether the place be publike, or
priuat, halowed or vnhalowed.

At what time, to wit, whether 5.
it were on a holy day, or fasting
day, or a day of publike praier.

By what meanes, and how 6. 7.
oft, are circumstances plaine
enough by themselves.

The fourth Point.

Of the first part of Denaunce,
which is Contrition.

When the Penitēt hath thus
considered and called to an
account the enormitie & filth of
his sinnes, as is aforesaid, with
the circumstances of the same: it
behooueth him with true & hartie
repentance therof, to aske God
forgiuenes, with all humilitie &
hope to obtaine the same: being
sory therefore most intierly and
earnestly, specially for hauing
offended God, vnto whome
so great seruice is due: putting
no

A BRIEF FOUVRME

no trust in himself, but trusting wholly in the merites of Christe Iesu, the vertue whereof he shal nowe partake in this holy Sacrament of penāce. This sorow & repentance of sinnes, to y^e end it may be frutesful, must be ioyned principally with fīue thīgs.

1. With faith, by whiche we beleue both the threattes, & the promises of God, and the vertue of this Sacrament.

2. With humilitie & submissiō of our selues, wherewith the sinner doth for his parte repete & thinke himself vnworthy of forgiveness, or of any good thing.

3. With hope of Gods mercy that he may obtaine pardon.

4. With trust and confidence in the merites of Christe Iesu, by and through whome all pardon is obtained.

5. With the loue of God, that is to witte, that all sorowe and abhorring of sinne be principally

OF CONFESSION. 7

pally for the honour of God, & for to accomplish the obedience that is due vnto him. And because this is the chief and principal part of penance, it is very expedient, that the parric penitent vse al diligence to procure through the helpe of our Lord, that he haue no notable defect and fault therein. And therefore he ought to further himselfe with al things that are wout to stirre vp and encrease in our soule this so necessarie a fier of Gods loue, as for example.

1. The knowledge of ourselues, and of our exceding and vile basenes.
- 2 The knowledge of the excedding passing greatnes of God, whom we haue offended.
3. The due pondering and thinking on our sinnes, & their filthines, and the euilles that they bring with them.
4. To thinke on the wrath of
b God,

A BRIEF FOVRME

God, & on his iudgement, and the paines that our sinnes doe deserve.

5. To acknowledge the inestimable benefites which we haue receined at Gods handes.

6. To haue before our eyes his passing manifold mercy and goodnes, throught the which he casteth of noman that doth hartily seeke him.

7. Last of al, the exercise of holy praier, wherby the giftes of God are obtained.

The fourth Point.

Of the second part of penance, which is Confession.

It becometh also for the persisting of this Sacrament, to haue full & earnest purpose to confesse al our sinnes, as is afore said, with their circumstances, namely such as do notably aggravate and change the nature or kinde of the sinne.

And

OF CONFESSION. 8

And this confession must haue
foure principal properties or con-
ditions, that is to witte:

1. That it be whole.
2. That it be plaine.
3. That it be faithfull.
4. That it be discrete.
5. That it be humble.

1. That it be whole, is to be vn-
derstood; that we confesse al our
deadly sinnes, & those that some
doubtful to be such; not leaning
out nor omitting any one of
purpose, or wth intent, or by any
notable negligence. For, as ho-
ly learned men do saie, we must
not hope for, nor craue pardon
of our sinnes by halues of God
whose woorkes are alwaies
whole and perfect.

2. That it be plaine, is to be
understood, that it be not done
with woordes that may hide
and couer the substance and
nature of the sinne commit-
ted. For els it were no Con-
fession

A BRIEF FOUVRME

session, but a cloking and concealing: neither could the sentence of the Priest haue any place, because the iudge cannot assyle the thing that he knoweth not.

3. That it be faithfull, not telling one thing for another: and not to accuse other, or excuse our selues, but faithfully to repozte the truth, as it was done in deede.

4. That it be discrete, is to be vnderstood, that we confesse our sinnes in such wise, that we defame no other persons, declaring more then we should in confession, and that we leaue not out, nor rehearse other impertinent things that are to no purpose.

5. That it be humble, is to be vnderstood, that we confesse our sinnes with shamefastnes & confusion, not as though we did brag or vaunt of our sinnes, nor tel them as one that tolde
some

OF CONFESSION. 9

some storie, or tale, of things happened in our life: but that we remember and consider wel, befoze whome we stande and confesse the same.

The sixth Point.

Of the third part of penance, which is Satisfaction.

It behoueth also, that y^e partic penitent, when he goeth to the seete of his Wholly Father, do prepare himself to make satisfaction and doe penance for his sinnes. The which consisteth of two principal things. The one is, to auoid & kepe himself effectually from deadly sinne, and from al dangerous occasions thereof. The other is, to make recompense to suche persons as he hath offended, humbling and submitting himselfe to the rules of good conscience and right, and

b 3 framing

A BRIEF FOVRME

framing himself vnto the qualitie of the offence and trespase, according to the discretion and iudgement of his good & wise Ghostly Father.

The first of these two must faile in no wise, neither can faile in him that is truly contrite. For he that doth hartily and effectuously abhorre his sinnes, wil also consequently auoide & shunne the same. For otherwise when the penitent himself, or the Ghostly Father seeth that he that is shruē, hath not done his endeuour to kepe himself from sinnes, & from the dangerous and neereſt occasions thereof, whereas it is in his handes and freewil to abandon & put away the same: he may wel suppose & gather, that he that so shrueth himselfe, hath not true repentance: & therefore he ought not to assoile him, but warne and admonish him, what is meete for him to do, whereas he is not

OF CONFESSION. 10

presently so disposed, y^e he may be assoiled. For euey mind and purpose to forsake sinne is not inough for him that wil be shruen duely, as he ought to be: but he must haue a ful & perfect effectual purpose to sinne no more. And therfore let the partie penitent do al that he can for his part, & al y^e is requisite to keepe himselfe from sinne, & from the euident dangers and occasions thereof. As for example, such as haue once promised to auoide their sinne, saying y^e they were of mind & purpose to put away al occasion thereof, & yet haue not don so, as keepers of concubines, & vsurers are wont to do, and such as liue by vnlawful and yll trades: y^e Whostly father ought not to beleue nor assoile them, vntil they haue in deede abandoned & vrierly forsaken those occasions that brought them in bondage vnto that sinne.

A BRIEF FOVRME

And he that should otherwise
doe (as many Ghostly Fathers
do now adayes) it is plainly
both to his owne peril of dam-
nation, and of the persons that
come vnder his handes to be
suziuen. For he maketh them
believe, that they be at peace and
reconciled vnto God, & thereby
abuseth them, & bringeth them
into a worse state than they
were in before their syist and
absolution.

The other part of Satisfac-
tion (which is a recompense &
amendes of the sinnes and tres-
passes committed by the partie
penitent) must be done with full
intent and purpose to make sa-
tisfaction, and to do al kind of
penance, according to the coun-
sel and aduise of the good and
discrete Ghostly Father: doing
for his part al that he can and
certainely knoweth to be nede-
ful to be done, for to make his
Ghostly

OF CONFESSION. 11

Whostly father vnderstand, that the mind that he hath to do satisfaction and penance, is true and vnfained. wherein it is to be noted, that satisfaction may be done to foure kindes of personnes, to witte:

1. To God.
2. To our betters and Superiours.
3. To our equals.
4. To our inferiours.

1. Unto God, satisfaction is due for euery sinne, (if we wil wholly auoide his wrath) by taking vengeance of our selues, or willingly bearing all tribulations, penalties, or paines that shal come of him, or that shalbe put vpon vs by them who are in his steade and place, whether it be almosedeedes, or fastings, or prayers, or pilgrimages, or other like paines, according as the qualitie of the trespase shal require.

b s

To

A BRIEF FOVRME

2. To our betters and Superiours satisfaction is done, by yelding due obedience & humilitie vnto them, namely when y^e spiritual Rulers of the Church haue ordeined any thing vnder the vertue of obedience, by Excommunication, Interdiction, or any like ecclesiastical Censure. So that, if the partie penitent haue offended his Superiours, and continueth in disobedience vnto them, he may not by any pretense be assolied of such sinnes except he be first reconciled vnto them, in such order & meanes, as the discrete Ghostly Father shall giue him counsel to do, if he can not of himselfe attaine therevnto.

3. Vnto our equals we doe satisfaction, by making them amends for any w^{ro}g or harme that we haue done them in bodie, or soule, in their name, or goodes. wherein we must first
doe

OF CONFESSION. 12

do al that lyeth in vs, for to be reconciled vnto them, and to make them amendes befoze we goe about to be assolied.

And if the case be suche, that it may be done commodiously, it is very expediente and requisite, to make al the amendes that may be done touching the case, befoze we come to the secte of our Ghostly Father, to the ende to shewe thereby an euident plaine declaration of our good minde and purpose, and so to receiue absolution in such sorte as is due. For when wee delaie such satisfaction and amendes till afterwarde, wee doe commonly either forget thesame, or els the good minde that we had to doe it, waxeth colde againe.

And if so be the satisfaction & amendes be such, that it is to be done by y^e aduise & counsell of our Ghostly Father, y^e most certaine

b 5 and

A BRIEF FOVRME

and surest waie were to aske counsel first of him, or els of some other discrete person, (as touching our duetic to be done in suche case) before that we come to confession. And that done, and al amendes made for the time & place requisite, that may we wel come to receiue the benefite of reconciliation, both with God and the world, vnder the Sacrament of Confession. And this waie is none other but the same, which the Primitiue Church did vse of old time, that ordinarily Satisfaction should alwaies go before Absolution: and thereby was both penance and repentance more truely & effectually vsed than, then it is now: for that now by ouermuch indulgēce in gining of penance and in seeing amends made, & by negligence of Ghostly Fathers, & such as haue care of soules, eche man is
suffred

OF CONFESSION. 43

suffred to liue as he wil, & not
only to cōtinew in sinne, but als
so to iustifie himselſe therein, &
to think he doth wel: as though
God would cōdescend & frame
himselſe vnto our abuses and
wicked mindes, or els be begui- Psal. 140.
led by our suttile excuses of our
sinne. Let vs beseke him to re-
medie the same, as a thing lon-
ging to him alone.

Verily this order y^e we now
do here teach and speake of, is
very agreeable vnto the Gos-
pel, in which Christ himself our
redemer willeth vs, that, when Matth. 5.
wee goe to offer our oblation
at the Altar, & remēber that our
brother hath some iust quarel
against vs: before that we offer
the same, we first go & be recon-
ciled vnto him, and so come af-
terwardes and make our obla-
tion, the which shal than be ac-
cepted of God.

4. To our Inferiours, our
Yongers & Subiects, satisfac-

A BRIEF FOVRME

tion is to be done in such sort, y^e the authoritie & office of the Superior be not thereby abated or diminished by ouermuch submission vnto the Inferiour. And this is to be vnderstood, whē as the wōd & iniurie done is not euident & great, in y^e good name, life or goodes of the inferiour or subiect: wherein the aduise & counsell of the Ghostly Father is to be had & vied with discretion. For if the displeasure & offence be but meane, it shal suffice to cause them to vnderstand who seme to haue bene grieved with hard wordes or sharp punnishment, or any like way, y^e the same hath bene done or said, not for any hatred of the partie, but for the hate of his fautes and offences, & for the zeale of iustice,

The seuenth Point.

Of choosing our Ghostly Father.

After that the Penitēt hath thus disposed himselfe, he may

OF CONFESSION. 14

may go to cōfessiō, & shꝛiue him-
self vnto his owne Curate, y is
to wit, vnto such as is appoin-
ted by y^e Bꝛelate or Ordinarie, or
by any such way lawfully admit-
ted & allowed to heare cōfessiōs,
accordig to y^e time & place. Nei-
ther let any mā ignorātly adue-
nture, to chuse his ghostly Father
after his owne wil & pleasure.
For he putteth himself in great
peril by neglecting y^e care of his
owne soule, if he loke not who
are appointed by the Bishops &
Bꝛelates in eche Parish, or in
religious houses, by cōsent of y^e
Ordinaries. For to any of such
he may be bolde to shꝛiue him-
self, & to take for his ghostly fa-
ther, y^e which in dede is y^e surest
way & most for his soules helth.
For he may not seeke, who shal
sonest asswile him & most easily,
but who cā do it best, & most to
y^e quiet & profit of his owne cō-
science: vsing therin al such dili-
gence

A BRIEF FOUVRME

gēce touchig y cure of his soule,
as he would vse in y cure of his
bodie being dangerously sicke.

And let not any man thinke,
that when by any perdd or Indulgence it is graunted vnto eche
man to chuse his ghostly father,
he hath therefore free choise to
take whom he list, and so shryne
himselſe. For that should cause
a confusion in the order of the
Churche, and leade sowles the
next way to hel, with no lesse
peril & harme, thā if licēce were
giuen in some common wealth,
that al the idcotes and ignorant
persons that were therein, might
take vpo them to cure al maner
of diseases in any sicke bodie,
which thig is not to be thought
to be the mind & entent of Chri-
stes high Vicar the Pope: and
therefore it is there said also, that
the same ghostly Father must be
mere & sufficient. And whereas
the ignorant person, that hath no
lear=

OF CONFESSION. 15

learning or knowledge, can not
iudge the same: it remaineth, &
this indgemēt of the ablenes &
sufficiēcie of the Ghostly Father
do reast in the wil & apointmēt
of the Prelate, Bishop, or Ord-
narie, vnder whose charge and
tuicion God hath put the soule
of the partie, & by whose iudge-
ment the same partie is bound
to be ruled in such like things,
if he wil walke the right way,
and proccede in due order as a
Christian man should. And
sache as do otherwise vse these
privileges, & procure the same,
it is as much (to say in plaine
language) as to put their soules
in peril, as if they would live
after their owne pleasure, and
without good order, and in such
wise as no man may cal them to
account of that they are bound
to do. And so is the state and
order of Christs cōmon-welth
which God hath appointed in
the

A BRIEF FOVRME
the Church, confounded and
bitterly peruerred, as we plainly
see it is done now adaies.

Howbeit when the penitent
may duely choose his Ghostly
Father, which we denie not but
in some case y may fal, he may
lawfully do: he must vse al the
diligence therein, that is wont to
be vsed in the election & chusing
of such things, as are of much
importance vnto vs, soasmuch
as this is one of the same, yea
and that the chief & most prin-
cipal of al. And let him consider
that in such a Confessor that so
shalbe chosen, there must prin-
cipally concurre foure quali-
ties, to witte:

1. That he be not let by any
Ecclesiastical Censure, whereby
he can not assoile from sinnes.
2. That he haue knowlege to
discerne betwene sinne & sinne,
betwene leaper and leaper.
3. That he be discrete & able
to ap-

OF CONFESSION. 165

to applie the remedies & good counsellors that are requisite, & to enquire of the penitent suche things & circumstances as are good & profitable to be knowen, as the case requireth, for behoof of his Ghostly children.

4. That he be of good name and estimation, & of good conuersation of life, to the end that his good counsellors may take place, & also that he may thereby helpe the Penitent with his good instructions and prayers.

And by this it may appeare, how hard a thing it is, and in what danger he putteth himself, that wil take vpon him by his owne iudgement, to iudge these qualities (or the most parte of them) whether they concurre together in the person that he woold chuse for his Ghostly Father: whereas it is certaine, that few men are of so perfect iudgement, yea and that fewe
can

A BRIEF FOVRME
can iudge their owne cōscience,
and know how to make a good
cōfession of their owne sinnes,
or tel how to say their Pater
Noster aright, and so much lesse
can chuse their owne Ghostly
Fathers. And therefore the sur-
rest way is, to submitte them-
selues, both therein, and in al
other like things, to y^e appoint-
ment of their Bishops & Or-
dinarie. For whiche humble
submissiō & obedience of theirs
in that case, God wil not faile to
giue them the more grace in the
holy Sacrament of Confession.

*The second Chapter. Of Confession,
and examining our Conscience.*

The first Point.

*What is to be done befoze the parti-
cular opening of our sinnes.*

When the penitente
sinner comineth vn-
to his Ghostly Fa-
ther, he must first kneele downe

OF CONFESSION. 17

on his knees with al humilitie
before him, as before one that is
in Gods place, and so make the
signe of the Crosse ✠ on his
forehead, his mouth, and his
breast, saying: In nomine Pa-
tris, & Filij, & Spiritus Sancti,
Amen. For that now, though
he haue neuer so good cause to
be ashamed both of himself, and
his sinnes, yet notwithstanding
al shame, he must truly with
his mouth confesse vnto God
al that is in his heart & breast,
wherby he hath offended him.

And then must he saie, Bene-
dicite, whereto as sone as his
Ghostly Father hath said: Do-
minus sit in ore tuo, &c. Let him
by and by say his Confiteor, in
this forme or some like, vntil he
come to the wordes, mea culpa,
mea maxima culpa.

Confiteor Deo omnipotenti,
Beatę Marię semper Virgini,
Beato

A BRIEF FOVRME

Beato Michaëli Archangelo,
Beato Iohanni Baptiste, Sanctis
Apostolis Petro & Paulo, om-
nibus Sanctis, & tibi pater, quia
peccaui nimis cogitatione, ver-
bo, & opere: Mea culpa, mea
culpa mea, maxima culpa.

which in English is thus
much to saie.

I confesse vnto almighty God,
to the Blessed perpetual Vir-
gin Marie, to the Blessed Ar-
changel Michael, to blessed S.
John Baptist, the holy Apostles
S. Peter & S. Paule, vnto all
holy Saintes, and to you my
Ghostly Father, y I haue ouer
griuously sinned in thought,
word and deede: through mine
owne fault, mine owne fault,
mine owne most grievous fault.

This done & said, let him by
& by accuse himself, and confesse
first of al, the lacke that he hath
of full & perfect repentance and
contrition, for that he bringeth
not

OF CONFESSION. 18

not with him such sufficient sorrow of heart, as the grievousness of his sinnes doth require.

Let him also accuse himself of the negligence & slackenes that he hath vsed in amending his life, and in applying such remedies and meanes as were needefull to the amendement therof, as are, continual prayers, fastings, & such like. Also for not hauing fulfilled his penance, or not fulfilled it wel & duely as it ought: & for neglecting the vse of good & godly deedes, and for not keeping himself & auoiding y next occasions and prouocations of sinnes. Likewise y unkindnes that he hath vsed toward God, in falling often times into the same sinnes, specially if maliciously and wilfully. And also for not hauing made such due search & diligent examination of his conscience, as neede was: for therein are cōteined y defectes of
al the

A BRIEF FOVRME

al the thre partes of penance.

And then let him forthwith particularly cōfesse such sinnes as he hath committed against God, in breaking and offending his law: as far forth as he can cal them to minde by diligence afore vsed, and as he shal finde himselfe culpable and guiltie in eche of the ten Commanadements, and other dueties, the which are here set forth for help of his memorie and better remembrance thereof.

The second Point.

Of the examining of our consciences through the ten cōmaundements of God, and of the vnderstanding of them.

AL be it that the ten Commanadements of our Lord be such, that some do forbid vs the euil, & some do command vs the good: yet for al that, eche Chyistian mā ought to

OF CONFESSION. 19

to know, that eche one of the Commaundementes doth both these two al at once: that is to saie, forbid vice, and commaund the vertue that is contrary to the same vice. As for example: in the first Commaundement written in Exodus, we are forbid to make any Idolles, or to worship them: and so it semeth, that the abhominable vice of Idolatrie is there forbidden: how be it, it is withal no lesse charged vnto vs, to honour, worship, and loue one only God aboue al things: the which are vertues contrary vnto Idolatrie. Likewise in the seventh Commaundement, God forbiddeth theft, and consequently he commaundeth the contrary vertue, which is liberalitie and free giuing vnto them that are in necessitie. In the fourth, he commaundeth expressly, that we honour our Parentes and Superiours:

A BRIEF FOVRME

perious: where it is consequent-
ly to be understood, that the
contrarie vice is forbidden vs,
which is, to dishonour & disobey
them. And so in al the other com-
maundementes the like is found:
for that there is not one among
them al that commaundeth, but
that the same forbiddeth also,
nor any one that forbiddeth, but
it also commaundeth.

And therefore the penitent per-
son shal do wel, to kepe this or-
der in running them ouer & in
examining of his conscience, that
he haue regarde in eche Com-
maundement both to the one
and to the other. For so is the
perfection of the Law of God
to be understood, that we know
how eche precept & commaunde-
ment is fulfilled, and how it is
broken, & what is therein com-
maunded, and what forbidden:
soasmuch as the office & duty
of the seruant of God doth con-
sist,

OF CONFESSION. 20

first, not in the onely auoiding to
do yl, but (as the Prophet Da- Psal. 36.
uid saith) in doing good also to
our neighbours when occasion
requireth.

The third Point.

Of the first Commaundement, what
is forbidden in the same.

Thou shalt make no Je-
dols, nor other like gra-
uen Gods for to wooz-
ship them.

what is commaunded therein.

Thou shalt loue and honour
thy Lord God onely aboue
al things, with al thy harte,
with al thy soule, and with al
thy strengthes.

How the same is fulfilled.

This comaundement is fulfil-
led after this maner: to wit, y
ther be in vs no loue or esteemig
of any thing that repugnerb &
is against

A BRIEF FOVRME

is against the loue and regard
of God: & that we neither loue
nor esteeme, nor honour any
creature more, or so much, as
him: but that in him onely we
put our faith, hope, loue and
trust, as in our last end & whole
final blisse, louing him aboue al
for his owne sake, and al other
things for him. Putting our
whole confidence in him, and
running vnto him in al our
needes and necessities, being
thankeful vnto him for the be-
nefites that we haue receined
of him. To thinke wel of him &
of his perfectiōs, to feare & serue
him as our Father and onely
true Lord, to beleue al that ho-
ly Church doth teach vs in his
name, and to confesse the same
at such time as neede is, to ho-
nour his Saints and friends,
to haue in due reuerēce his ho-
ly Diuine Seruice, and the Ce-
remonies of the same. Finally
to kepe

OF CONFESSION. 21

to kepe a due order in charitie,
giuing the first and chief loue
vnto God for his owne sake,
& next to loue our owne soules
for God, and then the soules of
our neighbours more then any
temporal worldly goodes.

What is against this Commaundement, and how it is broken.

This Commaundement is
broken twoo waies: to
witte, by omitting and
leauing vndone any of
the things aforesaid in due time
and place, and when reason ruled
by faith requireth the same:
and againe by doing of things
that are contrarie to these aforesaid:
to wit, giuing the honour
that is due to God, (as high
soneraigne homage, worship
& seruice) vnto any other creature
byside him. Also in not be-
leeuing, in douting, or curiously
searching the points and parties

A BRIEF FOVRME

of the Catholike faith. In communicating, taking part, or favouring them that doe such things. In crediting dreames, witchcraftes, enchantmentes, southerlyings, sorceries, y^e vanities of Astrologie, & to put any trust in any contract or promise made with y^e Diuel. Also to put any fond trust in our owne merites as of our selues, or to trust in any earthly things and creatures: to hope fondly in God, & not to put our owne hand & labour thereto: to despaire of his mercie, to complaine or finde fault with his iustice, to grudge and murmur at his prouidence, to abuse and turne to euil, his long suffering patience and mercie: to repte him, to blaspheme his holy name, or y^e name of his Saints and frindes: to be vnthankful & vnkind vnto him, to runne to some other, rather than to him, specially in our aduersities and
nedes,

OF CONFESSION. 12

nedes, not to behaue ourselues in due maner & reuerence in our praiers vnto him, to set light by & not regard y^e Diuine Seruice & Ceremonies allowed by holy Church: to beare inordinate loue and affection to these inferior creatures, louing them for their owne sakes, as our last end and blisse, and not in due order of Christian charitie.

The second Commaundement.

Thou shalt not sweare, nor take the holy name of God in vaine.

What is against this Commaundement, and what is forbidden therein.

To abuse in euill and vnworthy maner the Sacramentes & Doctrine of Gods holy Religion, & of Prayer, & of things properly belonging to his seruice. Not to vse al due reuerence vnto God

A BRIEF FOVRME

to God, or to his Saintes, and
to holy Churches, & places de-
dicate vnto him. To committe
outwardly by worde or deede
any sacrilege, or vnrererēt act.
To sweare oft times, to sweare
without cause, & vse y name of
God or of his creatures with
small regard and reuerence. To
sweare in doubtful things, to
forswear, & to committe per-
iurie. To promise and vow euil
things, or for euil intent & pur-
pose. Not to fulfil, or to delay
(without necessarie cause) any
good vow or promise. To vse
any vain idle othes. To breake
the Commaundementes of the
Church, and of our betters and
Superiours. Also if a religious
person doe not conforme and
frame his life to the rule and or-
der that he hath vowed: or if
any person do not qualifie him
selfe to such state of life, as he
hath taken vpon him. To blasphe-
me,

OF CONFESSION. 23

pheme, to denie God, to curse and banne Gods creatures. To be negligent, colde and vndiscrete, to be mistrustfull, to be ouermuch dul and wandring in praier, and in Gods seruice.

What this Precept commaundeth and bindeth vs vnto.

It bindeth vs to the vertues that are contrarie to al this aforesaid, chiefly to the seruice and worshipping of God. To vse our selues wel and in due order in al that pertaineth to the tong and to talke: and to spend our time wel, as reason ruled by faith shal require. To vse al due reuerence vnto al things where the name of our Lord is called vpon, as are the seven Sacramentes, holy doctrine and preaching, praier, bowes, taking of othes, and al halowed things. To cal on Gods holy name in our necessities, to giue
c 3 him

A BRIEF FOVRME

him thankes with al our heart.
To sweare, when necessarie oc-
casion is offered, with al truth,
with reuerence, with lawfull
cause. To doe eche thing wel
and duely, according to the rule,
state and office that we liue in.

The third Commaundement.

Thou shalt keepe holy the
Sonnedayes, and holy
Feastes of the Church.

What is commaunded in
this Precept.

To heare Masse from the be-
ginning to the end deuout-
ly, and the Sermon also, if we
can. To labour and occupie our
selues on those daies in recōci-
ling & disposing our selues wel
toward God. To kepe vs from
sinne. To bestowe those daies
chiefely in calling vpon God, &
commending our selues to him
with our whole hart. And to cal
to mind & remembrance his be-
nefites

OF CONFESSION. 24

nesites towards vs, and to be thankful to him for the same.

What is forbidden in this Commaundement, & wherwith the same is broken.

This Commaundement is broken with al things that are contrarie to these aforesaid, namely by the exercise of handy craftes, and wordly affaires & occupations, which tende and rebound al to profit and temporal gaine, when as any part of our ductie toward God and his holy Feastes is let thereby, except there be some euident and manifest neede that requireth the same for order of charitie and helpe of our neighbour.

The fourth Commaundement.

Honour thy Father, and Mother: that is to witte, thy natural Parentes, through whome thou wast borne and brought vp in this world: and
c 6 also

A BRIEF FOVR ME

also the spiritual Prelates, Bishops, Pastours, Preachers, Doctors, Scholemasters, & al such as haue charge of soules, & al temporal Gouvernours, & generally al y are in Gods stede, as headdes appointed by him for our profit & gouernment.

And by this honour towards them is meant, that we must thinke wel of them, reuerence them, obey thē, helpe & succour them in their needes, with them wel, & procure the same, and to praise God specially for thē: also to regard & haue in honour our Elders, and al aged persons.

what is forbidden in this Commaundement.

It is forbidden, to do ought that is contrary to this aforesaid, in time & place when reason doth bind and require the same: as to curse or speake yl of our Parents and Superiours,
not

OF CONFESSION. 25

not to helpe them, not to obey them, to giue them il answers, to mocke and scoffe at them, to murmur, grudge and thinke pl of them, to dishonour, cōtemne or despise them.

The Parentes also and Superiours do offend against this Commaundement, when they giue not to their childre or subiectes, and to such as are vnder their charge, that thing which is due vnto them, as is good admonition, counsel, teaching, good hede & loking to the, good example, and ordinate loue toward them, & to haue a vigilant eie & care of them: & likewise the husbandes in vsing al these things toward their wiues.

The fifth Commaundement.

Thou shalt not kil. Thou shalt neither do, nor desire to do any bodily harme to thy neighbour, to wit, where there is no

A BRIEF FOVRME

is no commaundement of Superiour or Gouernour that requireth the same, or publike Authoritie that may lawfully commaund it.

How this Commaundement is fulfilled, and wherunto it doth bind vs.

WE must be bouitiful, gentle, meke, courteous, charitable & merciful both to our frindes and enemies.

What is forbidden in this Precept, and how it is broken.

It is broke in not doing this aforesaid at suche time and place as is mete to be done, and also in dooing any of this that foloweth, to witte, killing, wounding, stryking, cruell vsing, euil handling by force, and putting to shame or villanie, or els in desiring, or procuring

OF CONFESSION. 26

curing any of these things to our neighbour. Also in giuing of counsel thereto, or prouoking the same and stirring vp any to do the like, and in dissembling and holding vs stil, when we might let and staie the same.

Also when he that is a Judge, doth passe & excede the order of iustice, or hath not a good & single intēt. Moreouer in bearing hatred, malice, anger, wrath and rancour toward our neighbour, in railing and vsing euil wordes and crooked language, or doing any thing that maketh debate and enmitie, in piking quarels, in taking partes and sides, and giuing occasions of harme and offense vnto others, in stirring vppe brawlings and brablings, by stirring vp of coles, when they were raked vp, that is, by ripping vp of old sores, and renewing a strife which had ben once appeaced:

in stri-

A BRIEF FOVRME

in striving, or contentiously
mainteyning & holding of opi-
nions: in beeing at open de-
fiance, & in earnest & overlowd
speaking & calling: in scolding
and open clamors crying out in
rage of passions, wherby many
times men fall together by the
eares, and lay handes one on
another. Also in not giuing ad-
uise, warning, and counsel in
such perilles as may fal on the
persōs of our neighbour, on his
bodie or goodes, or any of his:
also in tourneiments and exer-
cise of seates of Armes not to
vse discretion & wisdome, but
dangerously to be rash & hastie,
or to vse any wrath and hatred
therein: to bid the combate to
any person, or to doe it, or to be
present at it, or giuing y ground
where to fight it.

Concil.
Trident,
Sess. 5.
cap. 19.

The sixth and ninth Com-
maundement.

Thou

OF CONFESSION. 27

Thou shalt not committe adulterie, nor any fornicatiō, nor desire any other mans wife, nor haue any carnal accesse or behauiours vnto her.

What is commaunded in this
Recept.

To be chaste, to be moderate and sober in eating and drinking, honest in wordes and al outward gestures, to weare our clothes and apparel in al decent, sad & graue wise, without wanton deuises, and honestie, according to our degree and calling. We are also here commaunded, to procure and seeke al the meanes & remedies that we can, whereby to drine away and auoid the foule sinne of lecherie, & of al vncleane & beastly vice, the which remedies are these that folow.

The

A BRIEF FOVRME

The remedies against lecherie and
vncleannes, and for the better
keping of the sixth Com-
maundement.

The first meane & remedie is
to refraine & put out of our
minde al foule and vncleane
thoughtes & imaginations: to
chasten & exercise the bodie with
labours & painful things, as fa-
stings, watchings, visiting of
holy places, praying, disciplines
& is to wit, afflicting & putting
the bodie to some sensible paine,
reading of good booke, & ex-
amples & liues of Saintes & holy
men & women: to flee idlenes, &
al y^e occasions, & lewd wanton
cōpanies & conuersations: and
specially to vse cōtinual medita-
tion & thinking on four things:
so wit, death, doomes-daie & last
iudgement, hel & heauen: and
last of al, with the mortifying of
our owne desires and wil.

what

OF CONFESSION. 28

What is forbidden in this Com-
mandement, and how
it is broken.

This Commandement is
broken, in hauing any car-
nal access and copulation, how
so euer it be, saue with a mans
owne wife. And here the partie
penitent in his confession must
expresse, in what wise he hath
offended in this sinne of leache-
rie, in al that he shal find him-
self guiltie and faultie against
this Commandement. And
though he may not name any
person particularly with whom
he hath sinned, yet he must par-
ticularly declare, with what
maner of persons he hath offen-
ded our Lord. For the qualitie
of the persons doth alter the na-
ture of the sinne: as if it be with
one y^e is a cōmon woman, or o-
therwise a harlot who is not as-
sured by cōtract to any other mā
it is

A BRIEF FOVRME

It is called Simplex fornicatio; single fornication : if with a Virgin or maiden, it is deflouring: if with a married wife, or an espoused woman, it is adulteric: if it be done with force & violence, it is rape: if with any of our kinne within the fourth degree of consanguinitie or alliance, it is called Incest: if with any that is religious, or in a hallowed place, it is sacrilege: if it be with a beast in any manner of wise, it is called the sinne of Bestialitie or beastlines.

Also a man sinneth against this Commaundement in any accessories that go before, or go together with it, or ensue vpon suche actes: as, in beholding and casting of wanton lookes, in touching and wanton handling in any manner of wise, in sending messages and messengers to & fro, or letters, gifts, presentes, tokens, and suche like

OF CONFESSION. 29

like inticementes, as apparel, or any thing longing thereto, or in the wearing and vsing of his owne clothes and garmentes to procure wanton affection, in minstrellie, songs, sweete sa- uours and odours, or any like inuentions of amozours deuises, that are but allurementes tending al to suche carnal delights and pleasures.

Againe, this Commandement is broken in misse-vsing a mannes owne wife by vnho- nest conuersation with her, or committing any thing against the due order of nature, or by vsing her any waie perilously while shee is with childe, or within the time of her natural and monthly course, or on high feastes and fasting daies.

Againe, in making any contract of Matrimonie, or in making and celebrating Mariage against the Orders and Lawes
of the

A BRIEF FOVRME

of the Church, or against the
Decrees and Preceptes of our
Bishops and Pastours. Item
by ouermuch eating and drin-
king for such fleshy purpose, or
by eating of meates or taking
of things that prouoke and
stirre vp the bodie to such fleshy
motions. Finally in leading
or keeping companie with any
person to any such act, or giuing
counsell, or dissembling & hol-
ding our peace, or not letting &
staying the same by any meane
we can, or helping toward any of
al that aforesaid by dede, worde,
or by any signes: by holding
such persons knownen in house
to that ende, as brokers or
bandes: by holding our selues
& our minds long with delecta-
tion in any like thoughtes, or
consenting with our wil to the
same, & (to conclude) in al ma-
ner of dishonestie, and vnclean-
nes of fleshy lust and appetite,
or any

OF CONFESSION. 30

or any thing longing therunto,
this Commaundement is vio-
lated and broken.

The seuenth and tenth Com-
maundement,

Thou shalt not steale, nor
desire any thing that is
an other mans: that is to
say, thou shalt not steale,
nor possesse, vsurpe nor withhold
ought that is an other mannes,
without lausful cause & reason.

what is commaunded in this Pre-
cept, and how it is broken.

This precept commaundeth
to kepe the vertue of iustice
and righteousness, which doth
not vsurpe oughte that is an
other mans, and giueth to eche
man that that is his: also to be
liberal and free, when God and
reason demaundeth the same,
specially

A BRIEF FOVRME

ſpecially towardeſ the poore, if
we haue wherewithal: and if
not, yet at leaſt with our good
wil and minde.

What is forbidde in this Commaundement, and how it is broken
in ſundry wiſe.

This Commaundement is
broken in leauing vndone
any thing of that aboue-ſaid,
in ſtealing priuily or openly by
force and violence, or by taking
part, or concealing the ſame: in
taking away halowed things,
or out of halowed places, or els
in commaunding or giuing con-
ſent and counſel thereto, or hel-
ping any way to put the ſame
in effect, or in praſing any ſuch
euil purpoſe, or not letting the
ſame, if it lie in our power, in
not diſcloſing the ſame, in not
reſtoring by and by that which
hath ben wickedly ſo taken a-
way, if we haue wherewithal.

Alſo

OF CONFESSION. 31

Also he breaketh this Com-
maundement, that committeth
vsurie, or hath any euil trade or
occupation wherewith he get-
teth his liuing vnlaufully, in
vsing of Simonic, that is, bying
and selling of spiritual things,
in selling aboue the iust & rea-
sonable price, also in storing vp
of things, til they wax dearer,
in onering the market, as some
corncsellers do to raise dearch,
in playing and gamning with
ouermuch aduantage, or vsing
deceit and sleighes therein, or
gamning with such persons as
can not laufully put away or
alienate the same that they plaie
for, as with yong men vnder
gouernement, with Receiuers,
Stewards and such like, or in
vsing great excelle therein for
great sommes, or lesing & spen-
ding much time in plaie. For al
these are certaine spices and
kindes of couetousnes.

D

Also

A BRIEF FOVRME

Also this Comaundement is broke in defrauding & not paying al due tributes & customes to our Princes & Magistrates, in vsing false weightes & measures, in selling false & corrupt wares, in abating & altering any wares in substance, quantitie, or qualitie, when they are to be sold, or otherwise exchanged. Also in not paying our debtes, if we can & may: or in not doing our best to restore to the right owner any thing that we haue found: in not giuing almosse to the needie, if we can: in desiring or purchasing other mens goods or landes to our self by any vnleful meanes: in making euil restitution & payment of any thing borrowed, or occuppying of an others: in not spending freely & honestly according to our state & qualitie, and finally, in being any way couetous, craftie and deceitful.

The

OF CONFESSION. 32

The eighth Commaundement.

Thou shalt beare no false witness: that is to saie, re-
fraine thy tong from al harme &
damage both of thy self & thy
neighbour, and from al manner
of lying & ill report or witness.

How it is broken.

This Commaundement is
broken in bearing any false
witness to the damage of our
neighbour, or in bearing the
same with good wil, or in pro-
curing and causing any other
to do the same. Also in uttering
& disclosing any mans faulces
openly, whereas few men doe
openly know them, or in be-
traying his secrete faulces, in
aggrauating and augmenting
his defectes and imperfections,
in hiding and dissembling his
vertues, in helping any man, in
praising or commending ought
without cause, and to no pur-

A BRIEF FOVRME

pose and good ende, or for any
euil intent & effect: in angring
or prouoking any man to in-
dignation without cause or rea-
son, in murmuring, grudging,
lying, glosing, accusing, back-
biting, giuing priuie scoffes,
defaming, or suspecting, in being
curious and spying to know
other mennes liues & secretes,
and in betraying the same, in
flaundering, and sowing tales
to defame him, to empaire his
good name, to sprede abroad or
to enlarge y^e reporte of him, to
iudge y^e of any mā. Also in hea-
ring gladly and giuing eare to
other that do such like things,
or in not letting nor forbidding
them if we may: in reioycing at
the y^e report of our neighbour,
to be soze that he hath a good
report & name, to be enuious of
his giftes, graces, good quali-
ties, & good dedes: not to giue
good counsel, when we may
do any

OF CONFESSION. 33

do any good thereby, or to omit
and refuse, or neglect to speake
wel and giue good witnesse of
our neighbour, when time and
place requirerh.

How this Commaundement
is fulfilled.

This Commaundemente is
kept and fulfilled by doing
good to our neighbours with
our woordes, where occasion
and nede requirerh, & by doing
the contrarie things of al that
is afore said, specially by vsing
truth in al our doings and say-
ings, and in such witnesses and
testimonies as we shal giue of
our neighbour, beeing glad to
set forth his vertues, to couer
and hide his faulces, to excuse
his defectes and imperfections,
& to construe & take in the best
part al things that are doubtful,
& may any wise be drawn to a
good meaning & likelphod: so

A BRIEF FOVRME

x. Cor. 13.

speake and thinke wel of him,
without contrarying or gaine-
saying y^e manifest truth, to pro-
cure & endeuour, when it is in
our power, that other also doe
the same, & finally, to kepe and
haue in vs alway charitie, the
whiche (as S. Paul saith) for
that it is patient & gentle, doeth
suffer al, & couer al, & taketh al
in good part, except that which
is evidently ill of it self, or hath a
spice and partaking with y^e.

Of brotherly warning and
correction.

It pertaineth also to the affir-
mative parte of this Comman-
dement, to admonish & warne
our brother charitably. wherein
there is some particular mentioⁿ
& consideration to be had: and
that is, that whereas the same is
a medicine of the soule, whereby
our neighbour may auoid and
come out of syn, or not fall into it:
it is

OF CONFESSION. 34

It is requisite & behoueful, to be circumspect & warie in applyng the same to the partie at suche time and season, as we shal perceiue it to take effect & do good, or els see some likelyhood, that it shal do no harme: and then we are bound to vse the same vnder paine of great sinne. And whereas al men in some respect or other are of dutie bounde herevnto: yet Prelates, Bishops, Rulers, Magistrates, Householdiers, and men of age & authoritie are more specially bound thereto, eche one according to his degree and state.

The Commaundementes of
the Church, which
are six.

Six Commaundements there are in the whole Church, which are in maner general the which we are bound to kepe, eche man in his vocation

A BRIEF FOVRME

& degree, bycause of the bounden duety we haue to obey the Church, as our spiritual Mother, & them that are Rulers & Officers in the same, for that they are in Gods room & place.

The first.

The first Commandement is, to heare Masse vppon Sondaiers, & al holy daies that are kept, according to y^e custome of eche Prouince and Diocese.

How this is fulfilled.

This Commandement is fulfilled in hearing one Masse to the end, and (if it may be) the High Masse, and that which is of the present daie and feast: & to heare the same with al reuerence & deuotion, and with good affections and motions in our hartes, in desiring and calling for the grace of God, and fully purposing to forsake sinne.

How

OF CONFESSION. 35

How it is broken.

It is broken, in not dooing any thing of this aforesaid, or in doing the contrarie.

The second.

To fast suche daies as the Church commaundeth: that is to witte, the Lent, the sower Timber daies, the Eues & fasting daies, & on Fridaies and Saturdaies to eate like as in the Lent, conformably and according to the custome of the Countrie and Diocesse wherein a man liueth.

This precept confetmeth in se two things, to witte, Christian abstinence and sobrietie, which is, to eate once in the daie measurably: the other is, the appointmēt of such meates as are to be forborne, as flesh, egges, cheesc, milke, or any of these, without necessitie and license.

D 5 How

A BRIEF FOU R ME

How this is broken.

It is broken, by not fasting on
such daies aforesaid, without
some reasonable cause, and by
eating more then once, by ea-
ting before noone some notable
great space of time, by eating
overmuch with some sensible
excesse, or with some euident cu-
riosity & delicatenes, by eating
the night before with apparenc
fulnes to defraude the fast fo-
llowing. Also by fasting with
vndiscrete abstinences to some
euident harme of the bodie, by
fasting superstitiously, & Jew-
ishly, by eating flesh, egges,
cherse, or white meates vppon
forbiddē daies without vrgent
cause and necessitie, and with-
out leaue of the ghostly Father,
or of the Physicion, in case thou
may haue time and opportuni-
tie to aske leaue & libertie there-
vnto. By not absteyning from
sinne on those daies specially,
by not

OF CONFESSION. 36

by not exercising our selues in good & vertuous deedes vpon the same daies, namely in deuotion & in praier, whereby our fasting may be fruitfull vnto vs.

Concerning the maner of obseruing the Saturdaies, it is to be noted, that bycause there are diuers fashions according to the diuersitie of the Countreies, the well disposed Christian man must conforme and frame himselfe vnto the custome of the Countreie where he is abiding, if he wil liue without offense of others, according vnto S. Ambrose rule. And therefore he must also confesse himself of any fault he hath done against suche customes, specially, if he did it with contempte, or with offense vnto others.

The third Precept.

To paie our Tithes and offerings, such as of olden times haue bene wont to be paid, They

A BRIEF FOVRME

They offend this Precept, and are bound to restitution, who paie not the same, and they that paie them with some defect, or with the worst, and they that paie not riches of al suche things as the custome of the Countre is to be paid of.

This Precept is fulfilled by doing the contrarie of al this in due time and order.

The fourth Precept.

TO go to Myrst once a yeaere at the least at Easter, & to be cōfessed to our owne Curate, or to suche as y^e Diocesan shal appoint, except we haue license to cōfesse ourselues to some other.

How this is broken.

By not confessing our selues at this time, by making a fained confession without the necessarie pointes belonging to the same, by confessing through compulsion, & with an euil wil,
by not

OF CONFESSION. 37

by not confessing to our owne Pastor or Curate, or to such as he shal appoint, except we haue leaue to chuse our Ghostly Father. And if we haue leaue, by chusing him of purpose that is vnmere, or vblearned, vndiscrete, peruerse, of euil life, or not attending y^e thing that he doth, nor giuing heed to his cure, as reason would he should.

This Precept is fulfilled by doing the contrary to al this, in due time and maner.

The fifth Precept.

TO receiue the blessed Sacrament at the time of Easter, or within eight daies before or after, being of lausful age & disposition to the same.

How this Precept is broken.

By not comming to receiue within eight daies before or after Easter, without the consent of our Ghostly Father.

Also

A BRIEF FOVRME

Also by receiuing & not confessing ourselues before, nor doing satisfaction, nor repenting of our sinnes, and by not reconciling ourselues vnto them that we haue offended, if we might conveniently haue done it.

Also by comming to the Sacramēt with litle faith, or without due reuerence & deuotion, or not being fasting from the midnight before, or by receiuing at the hand of any other than of his owne Curat, except he haue leaue thereto, and in not giuing account to his Curat how he hath vsed himselfe, if he haue receiued in any other place for some occasion.

This Precept is fulfilled by dooing the contrarie of al this, in due time and order.

The sixt Precept.

TO make or keepe no weddinges or Mariages at suche times as are forbidden by the Church

OF CONFESSION. 33

Churche, that is to wit, in the
Aduent time, and from Ashe-
wednsdaie vntil Low-Sonne-
daie, and from the Mondai be-
fore Ascension daie vntil Trini-
tie Eue, and vppon other daies
that are high Vigilles, fasting
daies and solemne Feastes.

How this Precept is broken.

When weddings are kepte
vpon any of these daies oz
Principal Feastes: which is to
be vnderstood, when there is no
daunger betweene married folke
to fall into any syn by leauing
to satisfie this duetic of Marri-
monie. How be it there is neuer
committed deadly sinne hereby,
except it be by contempe. Also
they offend against this Pre-
cept, y wil wed oz marie, & not
dispoise themselves before with
prayer & good motions & deno-
tion to receiue duely the holy
Sacrament of Martrimonie, &
the blessings of the Churche.

The

A BRIEF FOVRME

The third Chapter.

Of the seauen Deadly sinnes, and
remedies for the same.

Of Pride.

Pride is an inordinate desire
of honour and excellencie.

How is deadly sinne committed
herein.

By not acknowledging God
for the giuer of the goodnes
or good thing that a man hath,
and in being unkind vnto him.
Also for a man to pretend more
his owne honour, than the ho-
nour of God, either in the good
things that he doth, or in the
euil that he refuseth to do. In
desiring Honours, Offices, Di-
gnities, Estates, and Preemi-
nencies, to the intent to com-
maund, and to be had in repu-
tation, and to be worshipped,
not hauing respect to his owne
wor-

OF CONFESSION. 39

worthines, aptnes, nor desert,
nor to the meanes whereby he
procureth the same.

Againe, to please and thrust
himselfe into such dignities &
roomes, with inuening new
deuises, & attempting greate en-
terprizes without good ground
and assistance to the same.

In holding opinion of him-
self, that he is singular and pas-
sing excellent in his owne good
qualities, and that no man can
matche him, nor be found equal
vnto him.

In despising or disdainning
his neighbours by worde or
deede, as the whiche may not
be compared vnto him.

In attributing to himselfe,
or reioysing that other do attri-
bute vnto him honours and di-
gnities that are not conuenient
for him, in boasting himselfe of
the same, or of any euil things
that he hath done, in bearing
ouer

A BRIEF FOVRME

ouer great pomp & countenance
either in apparel, fare, or retin-
ue, or in the behaviour of his
owne person, in taking indig-
nation with his neighbours for
that they do not worship and
esteem him. In desiring to go
before his equals, or to make
himself equal & not to acknow-
ledge his betters, in disdain-
ing his inferiours, to be soe that
they stand by him in ought that
he doth, be it good or ill.

To wax fond and vaine glo-
rious in prosperitie, & to mur-
mur and grudge in aduersi-
tie, making no account what he
doth deserve.

To disdain himselfe of the
Office & Vocation that he hath,
thinking that he is worthe of
better.

To faigne and counterfeit ho-
lines when he hath none.

To hide & coner his faulces,
when as he is bound to shew
them.

OF CONFESSION. 40

them. Also they offend in pride, that are wranglers and contentious personnes, that wil haue their owne wil & minde to take place, and they that are curious to know strãge & vaine things, and they that wil not frame & conforme themselves vnto the iudgement and order of their betters, and of wiser men, and they that are disobedient to their Superiours.

How a man may auoide this sinne
& of the vertue of humilitie.

A man may auoide & shunne this sinne by the vertue of humilitie, which is the beginning & foundation of the Christian building, and consisteth in a certaine true knowlege of ourselte, and of God, in the wil and desire to be subiect to God and to his Lawe, in obeying and folowing our Superiours and suche as haue lea-
ning

A BRIEF FOVRME

ning & knowledge. In not desiring to go before our equals, nor to despise our inferiours, hauing suche opinion of our selues and our affaires, as may stand with Christian modestie, exercising ourselues oft times in humble things, and breaking the stoutnes and excessive hartines of our owne wil, hauing alway before vs the example of Iesus Christ, and of his Crosse, and the examples of his holy Sainces for to follow them, and hauing alway our owne defects and faulces before our eyes, and how much we are bound vnto our Lord and Sauour,

Of Ire or Wrath.

Wrath is an inordinate desire of reuengement.

All the branches and particular members thereof are spoken of before in the first Commandement, and therefore it shal

OF CONFESSION. 41

shal not be needeful here to make any peculiar consideration of the same.

The remedies of this sinne.

The remedies hercof are the very same y^e serue for pride, and withal, the vertue of patience, and continual consideration of the Crosse of Christ, with the which our pride and anger of hart must be crucified.

Of the sinne of Enuie.

Enuie is a sadness & inordinate grief for y^e prosperitie of our neighbour, or els inordinate joy of his harmes & aduersitie.

This sinne goeth against the fift, the seventh, and eighth Commandement. For when the enuie is against the goods of the bodie, it goeth against the fift Commandement: & when it is in the goods of fortune, it goeth against the seventh: and
when

A BRIEF FOVRME

when it is against the prospere-
tie of good name, it goeth a-
gainst the eiegh. But when it
is in the goodes of grace, then
it is a diuelish sinne, which is
against the holy Ghost. The
Penitent must looke wel, what
he can accuse himself of herein,
and the Confessour likewise,
what he may enquire of, tou-
ching the same.

Of the remedie of this sinne, and the
curing thereof with the power
and vertue of Grace.

THE wickednesse of this
more diuelish then humaine
sinne, whiche doth so muche
abase and corrupt the bonitie
of mans hart, is cured with the
vertue of Charitie, the moste
principal vertue among al ver-
tues, and the which most of al
doth make vs like vnto God,
and doth cruelly make him that
hath it, the true scholet of Chri-
stes

OF CONFESSION. 42

thes schole, the which vertue is none other thing, but a certaine heauenly fire and heate, whiche enflameth the harte of man (being capable of God) to the loue of God for his owne sake, and of our frindes and enemies, and al other things, for him.

This vertue wherreas it is the moſt principal frute of the holy Ghost, we ought as wel for the hauiug, as for the preserving of it, to craue the same of God himself with often sighes, & seruente desires and continual prayers, saying alwaies hartily vnto God: Adueniat regnum tuum, Let the kingdome, O Lord, of thy holy Ghost come into vs.

For thy kingdome doth wholly stand and consist in the possession of this holy vertue: Charitie, the which doth make, that no other wil remaineth nor raigbeth in vs, but the wil of God, & maketh vs apte and able vnto al goodnes,

A BRIEF FOVRME

goodnes. For by it we suffer al,
we beleue al, we passe ouer and
endure al with quietnes, and fi-
nally thzough it, we haue al that
euer is hid and reuealed in the
holy Scriptures, as blessed S.
Augustine doth saie: & without
it al the rest that remaineth,
seme it neuer so much, is worth
nothing at al in deede, for any
right that it hath to heauen.

Of Leacherie.

Leacherie is an inordinate
desire about bodily plea-
sures, & namely the pleasures of
touching. In the sixt Comman-
dement we haue at large spokē
of this sinne, and of al the bran-
ches and remedies of the same.

Of Glotonie.

Glotonie is an inordinate de-
sire about the pleasures of
the taste.

Suche folke doe offend here-
in, that put ouermuche care and
dill-

OF CONFESSION. 43

Diligence in seeking and prouiding for meates and drinckes.

Likewise such as eate and drinke more than is necessarie for their good health according to their custome & bringing vp, & suche as eate and drinke more than is mete for their estate & qualitie. Also they that eate & drinke for some inordinate purpose, as for carnal pleasure, or doe seeke for exquisite delicacies to fil their delicious appetite, hauing no neede of the same.

Also such as feed with vnho- nest, vncomly, or foule gestures & fashions, mocking, scoffing, toying and suche like maners.

It is sinne also, to mingle any thing in meates that may make other to be distract and byside themselves, and to be a meane or cause that some other do any of these things: also to breake the fasting daies & Vigils, wherof we haue already spoken before.

A BRIEF FOVRME

Of Temperance and Christian fasting, which are the due & laudable remedies of this sinne, & his fellow, which is Lecherie.

This beastly sinne, and the sinne of Lecherie that followeth withal, may both be expelled by their contrarie, which is the vertue of Temperance, which consisteth in the moderate use of eating and drinking, & of other things of the taste, having respect to good helth and disposition of y^e bodie, custome, estate, age & abilitie, according as reason, good discretion and wisdom shall teache, without any notable excesse or fault.

Of Christian Fasting.

Also both these sinnes are orderly expelled with the exercise of Christian fasting, whiche consisteth in chastening & bringing low the whole and lustie bodie with abstinence of meates

OF CONFESSION. 44

meates by good discretion, and without superstition, making the flesh subiect to the spirite, that it rebel not to the same.

Of the sinne of Auarice or Couetousnes.

Auarice is an inordinate desire of getting & keeping mony & other worldly goods.

Herein do offend Simoniacal persons, theenes and robbers, Churchrobbers, men that vse wicked and vnlawful trades of vniust gaines, as vsurers, bandes, and such like: they that withhold that that is another mans: they that borrow & paie not againe, when they can: they that keepe backe or deceine any body of a thing laid to pawne or pledge, or a thing lost, or laid to keepe and put in trust with any man, against the wil of the owner. Also they that doe not spend in due time & maner, as

e 2 is mcte

A BRIEF FOVRME

is mete for their estate. They y
are not liberal toward y poore
in due order of charitie: & they
that put their whole mind & stu-
die in getting or keeping these
casual goods of y world, forget-
ting their owne soules, & God.

The rest that toucheth this
sinne, we haue mentioned in the
seuenth Commaundement.

This sinne is auoided by the
exercise of three moral vertues,
Justice, Liberalitie, and Mercie
or Pitie.

By Justice or righteousness,
which is the vertue that giueth
to eche man that which is his,
and withholdeth nothing that
is anothers.

By Liberalitie, which is the
vertue by which these temporal
goods are bestowed and spent,
when, and how and to suche as
is conuenient.

By the vertue of pitie or
mercie, which is a certaine har-
tie

OF CONFESSION. 45

the compassion of the necessities and miseries of our neighbour. whereby the hardnes of the minde of the courtons man is mollified, and at last moued & drawen, not to sette his minde on these worldly goods, in getting or keping of them in suche wise, that he leese God, who is our true good and treasure: but so to vse them as they are ordeined, which is, to spend them as is conuenient, to the seruice of God, and the profit of our selues and of our neighbours.

Of the sinne of Slouth.

Slouth is a slackenes or loathing in beginning and pursuing the things that belong to walke in the waie of God.

In this sinne doe offend the dull & weake spirited, which euer finde lettes and inconueniences in good things. Also such as are cold, luke warme, negligent, in

A BRIEF FOVRME

despeire, & y^e wretches that wil put themselves to no labour, nor to nothing that good is: the slacke delaiers who walke from day to daie, differring good things: such as haue no regard of the good name of a Christian nor of the ducty of their owne vocation in the way and seruice of God, especially in praier. Also they that put away from them inspirations & good motions, and contemne the good counsellles of God and the Gospelles, and the exanples of the Saintes, and do not that which God and his Spiritual Officers do commaund, for, and at suche time as they commaund the same. Also they that leese and spend their time ill,

Of the contrarie vertue vnto
Slouth, which is Hope.

THis accursed sinne is put
away from the soule, by the
exer-

OF CONFESSION. 46

exercise of the Diuine vertue of Hope, through the which a man doth attempt things that are hard and aboue himself, apperteyning to God & his holy wil. This vertue maketh vs to set nought by trauailes, to plucke vp al impedimentes and contradictions, and to passe litle on the difficulties that may come and fal in the waie. S. Paule Heb. 6. calleth it the Anker: and very wel. For it worketh that effect in the soule, which the Anker is wont to do in the sea in the time of stormes and tempestes: that is, to hold and keepe the soule fast & vnmoueable in her purpose, which is, God, although vnto the sense it seme most vnpowable or hard, which we hope for, or though it shalbe long deslaid, or be yet farre of, whiche we loke for. The which wheras it is the very frute of the holy Ghost, it cannot be gotten nor
c 4 kept

A BRIEF FOVRME

kept without continuing much in holy praier. And therefore it is necessarie, that the same be much vsed in the whole processe & course of this perillous life, if we wil not haue the kingdome of sinne to preuaile and kepe vs away from our beginning, whiche is God.

Of the sinne against the Holy Ghost.

According to the mind & definition of Doctours & learned men, the syn against the holy Ghost is comitted by one of these six waies, the whiche may be reduced to the sinnes abovesaid, if they be wel vnderstood.

They are these.

1. To despise of Gods mercie.
2. To presume of our owne good dedes and merites.
3. To gainsaie y^e knowe truth.
4. To blaspheme, attributing
that

OF CONFESSION. 47

that, which belongeth to God,
vnto creatures: or cōtrarywise.

5. To enuie the grace of our
neighbour.

6. To be obstinate in hauing
no wil to do penance.

The syns mentioned of in Scripture
the whiche doe crie vnto God
for vengeance, are
four.

1. To shed y^e blond of innocēts.

2. To oppresse & persecute the
fatherlesse childzen & widowes,
and suche as haue no power to
resist.

3. The vices of vncleannes
against nature.

4. To withholde the wages
of an others labour.

The workes of mercie are four-
tene, seuen bodily, and
seuen ghostly.

The seuen bodily woorkes,
are these:

1. To giue meat to y^e hungrie.

2. To giue drinke to y^e thirstie.

A BRIEF FOVRME

3. To cloth the naked.
4. To lodge the harbourlesse.
5. To visite the sicke.
6. To raunsome captiues and prisoners.
7. To burie the dead.

It is to be vnderstood, that we must vse these woorkes of mercie toward the needy, when reason and charitie bindeth vs therevnto, and not to tarie til our neighbour be in extreme necessitie, as some stony hearted and wretched persons do. For he that is come to such extreme necessitie, can scant take any profit of our charitie. It is a sufficient bonde for vs, to know that our neighbour is in peril to fal into some manifest great harme through suche necessitie, & so to vse our charitie toward him according to our habilitie, and not to content ourselfe in giuing some smal wretched almes, as men are wont to do.

Al

OF CONFESSION. 48

All these seuen workes of mercie are fulfilled with the vertue of charitable pitie, the which consisteth, as we haue said, in hauing effectual compassion vpon the miseries and necessities of our neighbours, so farre forth as we are able: & if we can helpe them none other wise, yet with our good wil alwaies to kepe the order which charitie requirereth. And these are also specially fulfilled, in keeping the fourth, fifth, seueneth and eighth Commaundement, beeing wel vnderstood, & so the Penitent may accuse himself of the same as he findeth his conscience guiltie.

The seuen ghostly workes of mercie.

1. To comfort the sorrowful.
2. To instructe and teache the ignorant.
3. To counsel them that haue neede.
4. To forgine the wronges that are done vnto vs.

A BRIEF FOVRME

5. To suffer and beare with the faultes of our neighbours.
6. To correct & amēd y same.
7. And to praie vnto God for them.

Al these are to be done in due time and place, when reason requirēth the same, and namely by keeping wel the fourth, fifth, and eighth Commaundement, being wel vnderstood.

Of the five wittes and the inward and outward senses, and the two powers of the soule.

Synne is also committed in the senses and powers of the minde: as

1. in Seeing,
2. Smelling,
3. Hearing,
4. Tasting,
5. and Feeling.

Also in wandring of the fansie, and in the discourses and imaginations of the mind, and in the

OF CONFESSION. 49

the two powers of the soule,
whiche are, the Understanding
and Memorie: not for that they
are properly syns of theselues,
wheras in their owne actions,
they vse no freewil, but sinne is
said to be in the, when we euilly
applie them to vnlaufull vses.

And so there needeth not any par-
ticular consideration to be made
of them, moze then that we haue
alrcady in the ten Commaund-
ments and in the seven deadly
sinnes. For cōcerning Sight,
if it be of things that belong to
worldly pompe and pride, the
desire to see suche things shal
belong to the sinne of Pride,
which the Scripture calleth the
Concupiscence of the eyes: and
if it be to see wanton things of
women, for to desire them, it ap-
perceineth to the sinne of flesh-
ly lust, and to the sixth & ninth
Commaundement, and so like-
wise in smelling and touching.

1. Ioan. 2.

The

A BRIEF FOUVRME

The exercise of the most of these vertues, and the sinnes against the same we haue already touched, when we spake of suche sinnes, and the Cominaundementes thereto belonging.

And so it needeth not to make any particular consideration thereof, minding to be briez in this Treatie, as we did entend.

The conclusion what is to be done after dew examination of our Conscience, & confession of our synnes.

Now then, after the Penitent hath made his Confession or shifte of al such sinnes as he thinketh himself guiltie, and his conscience grudging at the same, being truely and hartily sorie therefore, & with ful purpose and minde to forsake the same, & to auoide the very necessary occasions thereof, & being presupposed also, that he is not in some suche reserued case by some sinne, but that his ordinarie

OF CONFESSION. 50

Marie Ghostly Father may also soile him, the which must be referred to his iudgement: the Penitent with al humilitie shall aske absolution and penance of his Ghostly Father, who is there in Gods place and office, saying after this maner.

And in what soeuer other maner I haue offended our Lord and Sauour, byside that which I haue here confessed: I would also gladly confesse the same, if it came to my mind and knowlege, as God doth know, that I haue many waies offended him, whiche I do not now remember, and that other haue also offended through me, and by my negligence, of al whiche I crie God hartily mercie, and aske him forgiveness, and do beseeke the blessed Virgin Marie, and al the holy Saintes of heauen, that by their intercession they helpe me to obtaine grace
and

A BRIEF FOVRME

and forgiuenes of God, and
that you my Ghostly Father,
(who are here in Gods place)
wil giue me penance and abso-
lution, and good ghostly coun-
sel, & praie to our Lord for me.
And so make an ende, adding
at the last, the reast of the Con-
fiteor, thus:

Ideo precor Beatam Mariam
semper Virginem, Beatum Mi-
chaelem Archangelum, Beatum
Iohannem Baptistam, Sanctos
Apostolos Petrum & Paulum,
& te, Pater, orare pro me ad
Dominum Deum nostrum.

After Absolution is giuen,
which consisteth in these words:
Ego te absoluo, in nomine Pa-
tris, & Filij & Spiritus Sancti,
Amen: receiuing the same with
great faith and deuotion, and
beleening stedfastly, that God
worketh therein by the merites
of his

OF CONFESSION. 51

of his moſte bleſſed and onely
Sonne, he ſhal heare the good
leſſons and penance whiche the
Prieſt ſhal giue him, & without
delaie, fulfil the ſame, if he may
conueniently, or els as ſone
as he can, giuing alwaies due
thankes to our Lord. And ſo
from thence-ſorward he muſt
with al diligence procure the
amendement of his life, asking
with al his hart and moſt in-
ſtantly the grace & helpe of our
Lord therevnto, without
the whiche no good
thing can be
done.

FINIS.

Viſitatum & approbatum
Louanij, 27. Decemb.
Anno D. 1571.

J. Molanus.

*My Fleſh is meate
in deede.*



*This is my Bodie which
is giuen for you.*

A BRIEF

52

Treatise to receiue the

Blessed Bodie of our Lord Sa-
cramentally, & virtually both:
made by the excellent learned, wise,
vertuous, & godly man, Sir Tho-
mas Mooze Knight (sometime
Lord Chancelour of England)

While he was prisoner in the

• Tower of London,

Anno 1534.

& 1535.



They receiue the
blessed Bodie of
our Lorde bothe
Sacramētally, &
virtually, which
in due maner and
worthily, receiue the blessed
Sacrament. When I saie,
worthily, I meane not, that
any man is so good, or can be
so good, that his goodnesse
could make him of very right
and reason, worthy to receiue
into

A brief Treatise

into his vile earthly bodie, that
holie blessed glorious flesh and
bloud of Almighty God him-
selfe, with his celestial Soule
therein, and with the Maiestie
of his eternal Godhead: but
that he may prepare himselfe,
working with the grace of God,
to stand in such state, as the in-
comparable goodnes of God,
wil of his liberal boūtie vouch-
safe to take & accept for worthy,
to receiue his owne inestimable
perious Bodie into the bodie
of so simple a seruant. Suche is
the wōderful boūtie of almighty
God, that he not only doth
vouchsafe, but also doth delight
to be with men, if they prepare
to receiue him with honest and
cleane soules, whereof he saith:

Prou.8. Delitiæ meæ esse cum filiis ho-
minum. My delight & pleasures
are to be with the sonnes of mē.

And how can we doubt, that
God delighteth to be with the
sonnes

sonnes of men, whē the Sonne of God, & very almighty God himselfe, liked not only to become the soune of man, that is to wit, the Sonne of Adam the first man: but ouer that in his innocent manhode to suffer his painful Passion, for the redemption and restitution of man.

In remembrance & memoriaz whereof, he disdeineth not to take for worthie suche men, as wilfully make not themselves vnworthie to receiue the selfe same blessed Bodie into their bodies, to the inestimable welth of their soules: & yet of his high soueraine patience, he refuseth not to enter bodily into the vile bodies of those, whose filthy minds refuse to receiue him graciously into their soules. But then do suche folke receiue him only sacramentally, & not virtually, that is to wit, they receiue his very blessed Bodie into theirs

A brief Treatise

to theirs, vnder the sacramental
signe, but they receiue not the
thing of the Sacrament, that is
to wit, the vertue and the effect
therof, that is to saie, the grace,
by which they should be lively
members incorporate in Christs
holie mystical Bodie: but in
steede of that lively grace, they
receiue their iudgement, and
their damnation.

And some such by the outra-
gious enormities of their deadly
sinful purpose, in whiche they
presume to receiue that blessed
Bodie, deserue to haue the Di-
uel (through the sufferance of
God) personally so to enter into
their breastes, that they neuer
haue the grace after to cast him
out: but like as a mā with bridle
and spurre rideth and ruleth an
horse, & maketh him go whiche
waie he list to guide him: so
doth the Diuel by his inward
suggestions, gouerne & guide
the

the man, and bridle him from al good, & spurre him into al euil, til he finally dꝛine him to al mischief, as he did the false traitour Judas, that sinfully receiued that holie Bodie, whom the Diuel did therfoze first carie out about y^e traiterous death of the self same blessed body of his most louing Maister, which he so late so sinfully receiued, & within a few houres after vnto the desperate destruction of himselfe. Iohan. 13.

And therfoze haue we great cause with great dread & circumspection, to consider wel the state of our own soule, when we shal go to the boord of God, and as neere as we can (with helpe of his speciall grace, diligently praied for before) purge and cleanse our soules by confession, contrition, and penance, with ful purpose of forsaking from thenceforth, the proude desires of the Diuel, the greedy conetise
of

Matth. 28.

A brief Treatise

of wretched worldly welth, and
the foule affection of the filthy
flesh, and be in ful mind to per-
seuer and continue in the waies
of God & holy cleannes of spi-
rite. Least that, if we presume
so vnreuerently to receiue this
pretious margarite, this pure
pearle, the blessed Bodie of our
Saniour himselfe, contained in
the sacramental signe of bread;
that like a sorte of swyne woo-
ting in the dirre, & wallowing
in the myre, wee treade it vnder
the filthy feete of our foule affec-
tions, while we sette more by
them, than by it, intending to
walke and wallowe in the pud-
dle of foule filthy sinne, there-
with the legiō of Diuelles may
gette leaue of Christe, so to en-
ter into vs, as they gate leaue
of him to enter into the hogges
of Benazareth, & as they ranne
foorthwith with them, & neuer
stinted, til they drowned them
in the

Mat. 8.

Mar. 5.

Luc. 8.

in the sea, so runne on with vs
(but if God of his great mercie
refraine them, and geue vs the
grace to repent) els not faile to
drowne vs in the deepe sea of
euerlasting sorow.

Of this great outrageous pe-
rill, the blessed Apostle S. Paul
geueth vs gracions warning,
where he saith in his first Epi-
stle to the Corinthians: Quicum-
que manducauerit Panem, &
biberit Calicem Domini indi-
gnè, reus erit Corporis & San-
guinis Domini, who so euer
eateth the Bread, & drinketh the
Cup of our Lord vnworthily,
he shalbe guiltie of the Bodie
and Bloud of our Lord.

Cap. ii.

Here is (good Christian Rea-
ders) a dreadful & terrible sen-
tence, which God here (by the
mouth of his holy Apostle) ge-
ueth against al them, that vn-
worthily receiue this most
blessed Sacrament, that their

f

part

parte shall be with Pilate & the
 Jewes, and with that false trait-
 our Judas, sith God repute h
 the unworthy receiuing and ea-
 ting of his blessed Bodie, for a
 like heinous offense against his
 Maiestie, as he accompreth
 the rs, that wrongfully & cruel-
 ly killed him.

And therefore to the intent,
 that we may auoid wel this im-
 portable daunger, and in suche
 wise receiue the Bodie & Bloud
 of our Lord, as God may of his
 goodnes accept vs for worthy:
 and therefore not onely enter
 with his blessed Flesh & Bloud
 sacramentally and bodily into
 our bodies, but also with his
 holy spirit graciously and effec-
 tually into our soules: S. Paul
 in the place before remembred,
 saith: Probet seipsum homo, &
 sic de pane illo edat, & de calice
 bibat: Let a man proue himself,
 and so eat of that bread & drinke
 of that

2. Cor. 11.

of that cuppe. But than in what wise shal we proue our self? we may not goe rashly to Gods boord, but by a conuenient time taken before. we must (as I beganne to saie) consider wel, and examine surely, what state our soule standeth in.

In which thing it wil be not onely right hard, but also peradventure impossible, by any possible diligence of our self, to attaine vnto the very full vndoubted suretie thereof, without special reuelacion of God. For as the Scripture saith: *Nemo viuens scit, virū odio vel amore dignus sit.* No mā living knoweth, whether he be worthy y^e fauour or hatred of God. And in an other place: *Si oculus meus fuerit simplex, non cognoscer hoc anima mea.* If mine eye be simple, that is to say, if mine intent & my minde be right, that cannot my mind surely know.

Eccles. 9.

22 A brief Treatise

1. Cor. 4.

But God yet in this point is
of his high goodnes content, if
we do the diligence that we can,
to see that we be not in the pur-
pose of any deadly sinne. For
though it may be, that for al our
diligence, God (whose eie pear-
ceth inuche more deepe into the
bottomie of our heart, than our
own doth) may see therein some
suche sinne as we can not see
there our selfe: for whiche S.
Paul saith: Nullius mihi con-
scius sum, sed non in hoc iusti-
catus sum, In mine owne con-
science I knowe nothing, but
yet am I not thereby iustified:
yet our true diligēce done in the
search, God of his high bountie
so farreforth accepteth, that he
imputerh not any suche secret
lurking syn vnto our charge for
an vnworthy receiuing of this
blessed Sacrament, but rather
the strength and vertue thereof
pouret & clenseth that sinne.

In

In this prouing & examina-
tion of our self, which S. Paule
speaketh of, one very speciall
point must be, to proue and ex-
amine our self, and see, that we
be in the right faith and belief
concerning the holy blessed Sa-
cramēt it self, that is to wit, that
we verily beleue, that it is, as in
deede it is, vnder y^e forme & like-
nesse of bread, the very blessed
Bodie, flesh & bloud, of our holy
Saviour Christ him self, the ve-
ry self same Bodie, and the very
self same bloud, that did & was
shed vpon the Crosse for our syn,
and the third daie gloriously did
arise againe to life, & with the
soules of holy Sainctes set out
of hel, ascended & lied vp won-
derfully into heauen, and there
sitteth on the right hand of the
Father, & shall visibly descende
in great glorie to iudge the
quicke & the dead, and reward
al men after their workes.

A brief Treatise

We must (I saie) see, that we
firmely beleue, that this blessed
Sacrament is not a bare signe,
or a figure, or a token of that ho-
ly Bodie of Christ: but that it is
in perpetual remembrāce of his
bitter Passion that he suffered
for vs, the selfe same precious
Bodie of Christ that suffered it,
by his owne almighty power &
unspeakable goodnesse conse-
crated and giuen vnto vs.

And this point of belief, is in
the receiuing of this blessed Sa-
crament of such necessitie & such
weight, with them that haue
yeares & discretion, that with-
out it, they receiue it plainly to
their damnatiō. And that point
beleened very ful & fastly, must
needes bee a great occasion to
mooue any manne in all other
points, to receiue it wel. For
note wel the words of S. Paul

1. Cor. 11. therein: Qui manducat de hoc
pane, & bibit de calice indignē,

iudi-

iudicium sibi manducat & bibit,
non dijudicans corpus Domini,
He that eateth of this bread, and
drinketh of this cuppe unwor-
thily, eateth & drinketh iudge-
ment vpon him selfe, in that
he discerneth not the Bodie of
our Lord.

Lo heere this blessed Apostle
wel declareth, that he, which in
any wise unworthily receiveth
this most excellent Sacrament,
receiveth it vnto his owne dan-
nation, in that he wel declareth
by his euil demeanour toward
it, in his unworthy receiving of
it, that he discerneth it not, nor
iudgeth it, nor taketh it for the
very Bodie of our Lord, as in
deede it is.

And verily it is hard, but that
this point depely rooted in our
breaſt, ſhould ſette all our heart
in a ſeruour of deuotion toward
the woorthy receiving of that
blessed Bodie.

A brief Treatise

But surely there can be no doubt on the other side, but that if any man beleue, that it is Christes very Bodie, and yet is not inflamed to receiue him devoutly thereby: that man were likely to receiue this blessed Sacrament very coldly, and farre from al deuotion, if he beleued, that it were not his Bodie, but onely a bare token of him in stede of his Bodie.

But now we hauing the full faith of this point fastly grounded in our heart, that the thing whiche we receiue, is the very blessed Bodie of Christ: I trust there shal not greatly neede any great information farther to teach vs, or any great exhortation farder to stirre & excite vs, with al humble maner and reuerent behauiour, to receiue him.

For if we wil but consider, if there were a great worldly Prince, which for special fauour
that

that hee bare vs, would come
visite vs in our owne house,
what a busines we would then
make, and what a woork he
would be for vs, to see that our
house were trimmed vp in euery
point, to the best of our pos-
sible power, and euery thing so
provided and ordered, that he
should by his honorable recei-
uing, perceiue what affection
we beare him, & in what high
estimation we haue him: we
should sone by the comparing
of that worldly Prince, and this
heauenly Prince together (be-
twene whiche twaine is farre
farre lesse comparison, than is
betwene a man & a mouse) in-
forme and teach our self, with
how lowly mind, how tender
louing heart, howe reuerent
humble maner we should ende-
uour our selues to receiue this
glozious heauenly King, the
King of al Kinges, almightie

A brief Treatise

God himselfe, that so louingly
doth vouchsafe to enter not only
into our house (to which the no-
ble man Centurio acknowl-
ged him self vnworthy) but his
precious Bodie into our vile
wretched carcas, & his holy spi-
rit into our poore simple soule.
What diligence can here suffice
vs? What solicitude can wee
thinke heere enough, against
the comming of this almighty
King, comming for so special
gracious fauor, not to put vs to
coste, not to spend of ours, but
to enrich vs of his, and that af-
ter so manyfold deadly displea-
sures done him so unkindly by
vs, against so many of his in-
comparable benefites before don
vnto vs? How would we now
labour & foresee, that the house
of our soule (whiche God were
coming to reast in) should nei-
ther haue any poisoned spider
or cobweb of deadly sinne han-
ging

ging in the roose, nor so muche
as a strawe or a fether of any
light lewde thought, that wee
might spie in the floure, but we
would sweepe it awaie?

But forasmuch (good Chris-
ten Readers) as we neither ca
atteine this great point of faith
nor any other vertue, but by the
special grace of God, of whose
high goodnes every good thing
cometh (for as S. James saith,

Omne datum optimum & om-
ne donum perfectum, de sur-
sum est, descendens à Patre lu-
minum, Every good gift, and
every perfect gift is from aboue
descending from the Father of
lightes) let vs therefore praise
for his gracious helpe in the at-
teining of this faith, and for his
helpe in the cleansing of our
soule against his coming: that
he may make vs worthe to re-
ceiue him worthily. And once
let vs of our owne parte feare

Jacob. 1.

A brief Treatise

our owne unworthinesse, & on
his parte trust boldly vpon his
goodnesse, if we forflowe not to
worke with him for our owne
parte. For if we willingly vpon
the trust & comfort of his good-
nesse leaue our owne deuour vna-
done, than is our hope no hope,
but a very foule presumptio[n].

Than whē we come vnto his
holy bodie, into the presence of
his blessed Bodie: let vs consi-
der his high glorious Maiestie,
which his high goodnesse there
hideth from vs, and the proper
fourme of his holy flesh coue-
reth vnder the forme of bread,
both to kepe vs frō abasement,
such as we could not peraduen-
ture abide, if we (such as we yet
be) should see & receiue him in
his owne fourme such as he is;
and also for the increase of the
merite of our faith, & the obe-
dient belief of that thing at his
commaundement, wherof our
eyes

eyes and our reason seeme to
shew vs the contrarie.

And yet forasmuche as al-
though we beleene it, yet is that
beliefe in many of vs very faine
& farre from the point of suche
vigour and strength, as would
God it had: let vs saie vnto him
with the Father that had the
dumme sonne: Credo Domine,

Mar. 9.

adiuuua incredulitatem meam,
I beleene Lord, but helpe thou
my lacke of beliefe. And with
his blessed Apostles: Domine,

Luc. 17.

adauge nobis fidē, Lord increase
faith in vs: let vs also with the
poore Publicane, in knowlege
of our owne vnworthines, say
with al mekenes of harte: Deus
propitius esto mihi peccatori,

Mat. 8.

Lord God be merciful to me
sinner that I am: and with the
Centurio: Domine, non sum di-
gnus vt intres sub tectū meum,
Lord, I am not worthy, y^e thou
shouldest come into my house.

And

A brief Treatise

And yet with al this remembrance of our owne vnworthines, and therefore the great reverence, feare and dread for our owne parte: let vs not forget on the other side to consider his inestimable goodnesse, whiche disdaineth not for all our vnworthinesse, to come vnto vs, and to be receiued of vs.

But likewise as at the sight of receiuing of this excellent memorial of his deatch (for in the remembrance thereof doth he thus consecrate & giue his owne blessed Flesh & Bloud vnto vs) we must with tender compassion remember and cal to mind the bitter paines of his moste painful Passion, and yet therewithal reioyce and be gladd in the consideration of his incomparable kindnes, whiche in his so suffering for vs, to our inestimable benefit he shewed & declared towarde vs: so must we
be

be both soze afcared of our owne
vnworthinesse, & yet therewith
be right glad and in great hope
at the consideration of his un-
measurable goodnes.

S. Elizabeth at the visita-
tion and salutation of our bless-
ed Ladie, hauing by reuelation
the sure inward knowledge,
that our Ladie was conceived
with our Lord, albeit that she
was herselfe such, as els for the
diuersitie betwene their ages,
she wel might and would haue
thonght it but conuenient and
meetely, that her yong Cousine
should come and visite her: yet
now bycause shee was Mother
to our Lord, she was soze amer-
riciled of her visitation, and
thought herselfe farre vnworthy
thereto, and therefore said vnto
her: Vnde hoc, vt veniat mater Luc. i.
Domini mei ad me? whereof
is this, that the Mother of my
Lorde should come to me?

But

A brief Treatise

But yet for al the abashment of her owne vnworthines, she conceiued throughly suche a glad blessed comforte, that her holy child S. John the Baptist hoped in her bellie for ioy; wherof shee said: *Vt facta est vox salutationis tuæ in auribus meis, exultauit in gaudio infans in vtero meo*, As soone as the voice of thy salutation was in mine eares, the infant in my wombe lepte for ioye.

Now like as S. Elizabeth by the spirite of God had those holy affections, both of reuerence, considering her owne vnworthines in the visitation of the Mother of God, and yet for all that so great inward gladnesse therewith: let vs at this greate high visitation, in which not the Mother of God, as came to S. Elizabeth, but one incōparably more excellling the Mother of God, than the Mother of God passed S. Elizabeth, doth so

Wotche safe to come and visite
eche of vs with his most blessed
presence, that he cometh not
into our house, but into our selfe:
Let vs, I saie, cal for the helpe
of the same holy spirit, that hath
inspired her, & prae him at this
high & holy visitation, so to in-
spire vs, that we may both be
abashed with the reuerēt dread
of our owne vnworthines, and
yet therewith conceiue a ioyful
consolation and comfort in the
consideration of Gods ineffi-
mable goodnes. And that eche
of vs like as we may wel saie
with great reuerent dread and
admiration, Vnde hoc, vt veniat
Dominus meus ad me: whereof
is this, y my Lord should come
vnto me? & not onely vnto me,
but also into me: so we may
with glad heart truly say at the
sight of his blessed presence, Ex-
ultauit gaudio infans in vtero
meo, The child in my bellie, that
is to

A brief Treatise

is to witte, the soule in my bodie (which should be than such a childe in innocencie, as was that innocent infant S. John) leapeth, good Lord, for ioy.

Now when we haue receiued our Lord, and haue him in our bodie, let vs not than lette him alone, and geite vs forth about other things, & looke no more vnto him. For little good could be, that so would serue any geast: but let al our busines be about him, let vs by deuout praier talke to him, by deuout meditation talke with him. Let vs saie with the Prophet: Audiam, quid loquatur in me Dominus, I wil heare what our Lord wil speake within me. For surely if wee set aside al other things, and attend vnto him, he wil not faile with good inspirations to speake suche things to vs within vs, as shal serue to the great spiritual comfort and profit

Psalme. 54.

profit of our soule. And therfore
let vs with Martha prouide, y
all our ourwarde busines may
be pertainning to him, in making
cheere to him, and to his compa
nie for his sake, that is to witte,
to poore folke, of whiche he ta
keth euery one not onely for his
Disciple, but also as for himself.
For himself saith: Quicquid vni
ex istis fecistis in nomine meo,
mihi fecistis, That that you
haue donne to one of these in
my name, you haue done it to
my self. And let vs with Marie
also sitte in deuout meditation,
and hearken wel what our Sa
uiour being now our guest, will
inwardly saie vnto vs.

Now haue we a special time
of prayer, whiles hee that hath
made vs, he that hath bought
vs, he whom we haue offended,
he that shall iudge vs, he that
shall either damne or saue vs, is
of his great goodnes become
our

A brief Treatise

our guest, and is personally present within vs, & that for none other purpose, but to be sewed vnto for pardon, and so thereby to saue vs. Let vs not leele this time therefore, nor suffer this occasion to slippe, whiche we can like tel whether ever wee shall get it againe or neuer. Let vs indenuour our selfe to keepe him til, & let vs saie with his twoo Disciples, that were going to the Castell of Emaus: Mane nobiscum Domine, tarie with vs good Lord: and then shall we be sure, that he wil not goe from vs, but if we vnkindely put him from vs.

Mar. 14.

Let vs not plaie like the people of Benazareth, whiche praied him to depart out of their quarters, bycause they lost their hogges by him, when in steede of the hogges he saued the man, out of whom he cast the legion of Diuels that after destroyed

stroyed the hogges. Let not vs likewise rather put God from vs by vnlawfull loue of worldly winning, or foule filthy lust, rather than for the profit of our soule to forbear it.

For sure may we be, that what we waite for, God wil not carie with vs, but we put him vnkindly from vs. For let vs not doe, as did the people of Iherusalem, whiche on Palme Sundae receiued Christ royally and ful deuoutly with procession: and on the Fridaie after put him to a shameful passion: On the Sondaie cried, Benedictus qui venit in nomine domini, Blessed be he that cometh in the name of our Lord: and on the Fridaie cried out, Non hunc, sed Barrabam, wee wil not haue him, but Barrabas: on the Sondaie cried, Osanna in Excelsis, on the Fridaie, Tolle, tolle, crucifige eum. Surely if we receiue him neuer
so wel

Mat. 21.

Mat. 21.

Mar. 11.

Mar. 11.

Luc. 19.

Jo. 12. 12.

so wel, nor neuer so deuoutly at
Easter: yet when so euer we fall
after to such wretched sinful li-
uing, as casteth our Lord in such
wile out of our soules, as his
grace tarieth not with vs, we
shew our selfe to haue receiued
him in suche manner, as those
Iewes did. For we do as much
as in vs is, to crucifie Christ
again: Iterum (saith S. Paul)

Heb. 6. crucifigentes Filium Dei.

Let vs, good Christian Rea-
ders, receiue him in suche wile,
as did the good Publican Za-
chens, which when he longed to
see Christ, & because he was but
lowe of stature, did clym vp in-
to a tree: our Lorde seeing his
deuotio, called vnto him, & said:
Zachee, come of, & come downe,
for this daie must I dwel with
thee. And he made haste, & came
downe, & very gladly receiued
him into his house. But he not
onely receiued him with a ioy of
a light

Luc. 19.

a light & soone sliding affection,
 but that it might wel appeare,
 that he receiues him with a sure
 earnest vertuous minde, he pro-
 ued it by his vertuous workes.
 For he forthwith was conten-
 ted to make recompense to al
 men, that he had wronged, and
 that in a large manner, for euery
 penie, a groote, & yet offered to
 geue out also forthwith, the
 tene half of al his substance vn-
 to the poore men, & that forth-
 with also, by & by, without any
 longer delaie. And therefore he
 said not: Thou shalt here, that
 I shall geue it: but he said, Ecce,
 dimidiū bonorū meorū do pau- Luc. 19.
 peribus, Lo, looke good Lorde,
 the tene halfe of my goodes I
 doe geue vnto poore men.

With such alacritie, with such
 quicknes of spirite, with suche
 gladnesse, and such spiritual re-
 ioyling, as this man receiued
 our Lorde into his house: our
 Lorde

A brief Treatise

Lord geue vs y grace to receiue
 his blessed Bodie & Bloud, his
 holy soule, & his almighty God
 head both into our bodies & in-
 to our soules, that the fruites of
 our good woorkes may beare
 witnesse vnto our cōscience, that
 we receiue him worthily, and in
 such a full faith, and such a stable
 purpose of good liuing, as we
 be boundē to do. And than shal
 God geue a gracious sentence,
 and saie vppon our soule, as he
 said vpon Zacheus: Hodie sa-
 lus facta est huic domui; This
 daie is health & saluation come
 vnto this house: which that ho-
 ly blessed persō of Christ, which
 we verily in the Blessed Sacra-
 ment receiue, through the me-
 rite of his bitter Passiō (wherof
 he hath ordeined his own bles-
 sed Bodie in that blessed Sacra-
 mēt to be the memorial) vouch-
 safe, good Christian Readers,
 to graunt vnto vs al,

FINIS,

Deuout Praiers and

GHOSTLY MEDITATIONS

made and collected also by the

said Sir Thomas Moore,

whiles he was prisoner

in the Tower of

London.

Pater noster. Aue Maria.

Credo.



Holie Trinite,
the Father, the
Sonne, and the
Holy Ghoste,
three equal and
coeternall Perso-

sons, & one almighty God, haue
mercie on me vile, abiect, abho-
minable, sinful wretch: meeke-
ly knowledginge before thine
high Maiestie my long conti-
nued sinfull lyfe, euen from my
very chylhood hitherto.

S

In

PRAIERS.

In my childehood in this point, and that point, &c.

After my childhooðe in this point, and that point, &c. and so forth by euery age.

Now good gracious Lord, as thou geuest me thy grace to knowlege thē, so geue me thy grace not in woorde onely, but in heart also with very sorrowful contrition to repent them, & verily to forsake thē. And forgue me those syns also, in which by mine own default through euil affectiōs & euil custome, my reason is with sensualitie so blinded, y^e I can not discerne thē for syn. And illumine, good Lorde, mine heart, & geue me thy grace to know thē, & to acknowledge thē. And forgue me my sinnes negligently forgotten, & bring them to my minde, with grace to be purely confessed of them.

Glorious God, geue me from henceforth the grace with litle respect

respect vnto the worlde, so to set
 & firmly fixe mine heart vpon
 thee, that I may say with thy
 blessed Apostle S. Paule, Mun- Gal. 4.
 dus mihi crucifixus est, & ego
 mundo. Mihi viuere Christus Phil. 1.
 est, & mori lucrum. Cupio dis-
 solui & esse cum Christo. Benc
 me the grace to amende my life,
 and to haue an eye to mine ende
 without grudge of death, which
 to them that die in thee (good
 Lord) is y^e gate of a welthy life.
 Almighty God, doce me facere
 voluntatē tuam. Fac me currere
 in odore vnguentorum tuorum.
 Apprehende manū meam dex-
 teram, & deduc me in via recta
 propter inimicos meos. Trahe
 me post te. In chamo & freno
 maxillas meas constringe, quia
 non approximo ad te.

O glorious God, all sinfull
 feare, all sinfull sorow & pensive-
 nes, all sinfull hope, all sinfull
 mirth & gladnes take from me.

PRAIERS.

And on y other side concerning
such feare, such heauinesse, suche
consolation, comfort & gladnes,
as shal be profitable to my soule,
Fac mecum secundum magnam
bonitatem tuam, Domine.

GOOD Lord, geue me y grace
in al my feare and agony to
hane recourse to that great feare
& wonderful agonie, that thou
my sweete Saniour hadst at the
Mount of Oliuere before thy
moste bitter Passion, and in the
meditation thereof to conuerne
ghostly comforte and consolatiō
profitable for my soule.

Almighty God take from me
all vaine glorious mindes, all
appetites of mine owne praise,
al enuie, couetousnes, glotonie,
flouth, and leachery, al wrathful
affections, al appetite of reuen-
ging, all desire or delite of other
folkes harme, al pleasure in pro-
uoking any person to wrath &
anger, al delite of exprobration
and

and insultatiō against any person in their affliction or calamitie. And geue me, good Lord, a humble, lowly, quiet, peaceable, patient, charitable, kinde, tender, and pitiful minde, with all my workes, & al my woordes, & all my thoughtes, to haue a tast of thy holy blessed Spirit.

Geue me, good Lord, a full faith, a firme hope, & a seruente charitie, a loue to thee, good Lord, incomparably aboue the loue to my self, and that I loue nothing to thy displeasure, but euery thing in an order to thee.

Geue me, good Lord, a longing to be with thee, not for the auoiding of y^e calamities of this wicked world, nor so much for auoiding of the paines of purgatorie, nor of the paines of hel neither, nor so much for the attaining of the ioyes of heauen in respect of mine own comoditie, as euen for a very loue to thee.

PRAIERS.

And beare mee, good Lord,
thy loue & fauour, whiche thing
my loue to ther=ward (were it
neuer so great) could not, but of
thy great goodnes, deserue.

And pardon me, good Lord,
that I am so bolde to aske so
high petitions, being so vile a
sinful wretch, and so vnworthy
to obtaine the lowest: byt yet
good Lord, such they be as I am
bound to wish for, & should be
nerer the effectual desire of the,
if my manifold sinnes were not
the let. From which, o glorious
Trinitie boughsafe of thy good-
nes to wash me with that bles-
sed Bloud that issued out of thy
tender bodie, o sweet Saviour
Christ, in the diuers torments
of thy most bitter Passion.

Take from me, good Lord,
this luke warme fashion, or ra-
ther keycold maner of medita-
tion, & this dulnes in praying
vnto thee: & geue me warmth,
delight

Delight & quicknes in thinking
 vpon thee: & geue me the grace to
 long for thy holy Sacraments,
 and specially to reioyce in the
 presence of thy very blessed Bo-
 die, sweete Saviour Christe, in
 the holy Sacramēt of y^e Altar:
 And duly to thanke thee for thy
 gracious visitatiō therewith: &
 at that high memorial, with ten-
 der compassion, to remember &
 cōsider thy moste bitter Passiō.

Make vs al, good Lord, vir-
 tually participant of that holy
 Sacrament this daie, and euery
 day make vs al liuely mēbers,
 sweete Saviour Christe, of thy
 holy Mystical Bodie, thy holy
 Catholique Church.

Dignare Domine, die isto sine
 peccato nos custodire.

Miserere nostrî Domine, mi-
 serere nostrî.

Fiat misericordia tua Domine
 super nos, quemadmodum spe-
 rauimus in te.

PRAIERS.

In te Domine speraui, nō confundar in æternum.

Ora pro nobis, Sancta Dei Genitrix.

Vt digni efficiamur promissionibus Christi.

Pro amicis.

A Almighty God, haue mercie on R. &c. with special meditation and consideration of euery friend, as godly affection and occasion requireth.

Pro inimicis.

A Almighty God, haue mercie on R. &c. & on al that beate me euil will, & would me harme, & their fautes & mine together, by such easie, tender, merciful meanes, as thine infinite wisdom best cā denisc, vouchsafe to amend & redresse, & make vs saued soules in heauen together, where we may ever liue and loue together with thee and thy

PRAIERS.

71

thy blessed Saincts, O glorious
Trinitie, for the bitter Passiō of
our swete Sauioꝝ Christ. Amen.

LOrd geue me pacience in tri
bulation, and grace in euery
thig to cōforme my wil to thine,
þ I may truly saie: Fiat volun-
tas tua sicut in cœlo & in terra.

The things, good Lord, that
I praie for, geue me the grace to
laboure for. Amen.

Pater noster, &c.

Gue me þ grace, good Lord,
to set the world at naught.
To set my minde fast vpon
thee.

And not to hang vppon the
blast of mennes mouthes.

To be content to be solitarie.

Not to long for worldly com
panie.

Little and litle utterly to cast
of the world.

And rid my minde of all the
busines thereof.

g 6

Not

PRAIERS.

Not to long to heare of any
worldly things.

But y^e the hearing of worldly
fantasies may be to me displea-
saunt.

Gladly to be thinkig of God,
Pitiously to cal for his helpe.
To leane vnto the comfort of
God.

Busily to labour to loue him.
To know mine owne vilitie
and wretchednes.

To humble & meekē my selfe
vnder the mighty hand of God.

To bewaile my sinnes past.
For the purging of them pa-
ciently to suffer aduersitie.

Gladly to beare my purga-
tozie here.

To be ioyful of tribulation.
To walke the narrow waie
that leadeth to life.

To beare the Crosse with
Christe.

To haue the last thinges in
remembrance.

To

PRAIERS.

73

To haue euer before myne
eye my death that is euer at
hand.

To make death no stranger
to mee.

To foresee and consider the
euerlasting fier of hel.

To praise for pardon, before
the Judge come.

To haue continually in minde
the Passion that Christ suffered
for mee.

For his benefites incessantly
to geue him thanks.

To buy the time againe, that
I before haue lost.

To abstaine from vaine con-
fabulations.

To eschue light foolish mirth
and gladnes.

Recreations not necessarie
to cut of.

Of worldly substance, frinds,
libertie, life & al, to set the losse
at right nought, for the win-
ning of Christe.

95 To

An Instruction.

To thinke my most enemies
my best friends.

For the bretherne of Ioseph
could neuer haue done him so
much good with their loue and
faueur, as they did him with
their malice and hatred.

These mindes are more to be
desired of enery man, than al the
treasure of all the Princes and
Kings Christian and Heathen,
were it gathered and laid toge-
ther all vpon one heape.

An Instruction.

Beware no malice or euil wil
to no man liuing: for either
the mā is good, or nought.

If he be good, and I hate
him: than am I nought. If he
be nought, either he shall amend
& die good, and goe to God: or
abide nought, & die nought, and
go to the diuel. And than let me
now remember, that if he shall
be saued

be saued, he shal not faile (if I be saued to, as I trust to be) to loue me very heartily, & I shall then in likewise loue him. And why should I now than hate one for this while, which shal hereafter loue mee for euermore? And why shoulde I now be enemie to him, with whome I shall in time coming be coupled in eternal friendship? And on the other side, if he shall continue nought, & be damned: than is there so outrageous eternal sorow towards him, that I may well thinke my selfe a deadly cruel wretche, if I woulde not now rather pitie his paine, than maligne his person. If one wil saie, that we may well, & with good conscience, with an euill man harue, least he should doe harue to such other folke as are innocente and good: I wil not now dispute vpon that point. For that roote hath many moe blann-

PRAIERS.

launches to be wel weighed
and considered, than I can now
conueniently write, hauing
none other pen but a cole. But
verily this wil I saie, that I
wil giue counsaile to euery good
friend of mine, but if he be put in
such a rouse, as to punish an
euil man lyeth in his charge by
reason of his office, els leaue the
desire of punishmēt vnto God,
and vnto such other folke as are
so grounded in charitie and so
fast cleaue vnto God, that no
secrete shewde cruell affection,
vnder the cloke of a iust and a
vertuous zeale, can crepe in &
vndermine them. But let vs
that are no better than men of
a meane sorte, euer praie for
suche mercifull amendment
in other folke, as our own
conscience sheweth vs
that we haue nede
in our selfe,

VITA per offensam Dei seruata, erit ei, qui sic se seruauerit, odibilis. Nam qui sic vitam tuā seruaueris, tute postridie vitā tuam odio habebis, & dolebis vehementer, mortem te non pertulisse pridie. Nam restare tibi mortem recordaberis, quæ qualis futura sit nescis, neq; quā citò ventura, & meritò habes metuere, ne mortē sic dilatam sequatur inferorum tormenta, vbi desiderabunt homines mori, & mors fugiet ab eis, Apocal. 9. quum eam mortem quam fugisti, secutura fuerint æterna cœlorum gaudia.

Quā stultum est, vitando mortem temporaneam incurrere in æternā? nec temporaneam vitare tamen, sed paulisper differre? Nam si in præsentiarum mortē vitaris, an perpetuò iam victurus es? aut alio tempore sine pœna moriturus? Immo continget tibi fortasse, quod diuiti longam sibi vitam promittenti, Christus impendisse commemorat: Stulte, hac nocte rapiet abs te animam tuam. Cæterum hoc certè certum habes, quòd & mori aliquando debes, & (quæ est humanæ vitæ breuitas) viuere diu non potes. Denique nec hoc, opinor, dubitas, quòd quū fatalis mors bus aduenerit, & appetētis mortis mors lestitia

EXHORTATIO.

lestia corperit ingrauescere, optabis te
fuisse pridē pro animæ tuæ conserua-
tione, quantūuis cruciabili morte, per-
emptum. Nō est illud ergo tā desperatē
metuendū tibi ne fiat, quod fuisse factū,
scis, te paulō pōst exoptaturū. Qui pas-
tiuntur secundū voluntatē Dei, fidei
I. Pet. 4. Creatori cōmendant animas suas. Cha-
rissimi, Nolite peregrinari in feruore,
qui ad tentationē vobis fit, quasi nouū
aliquid vobis cōtingat, sed cōmunican-
tes Christi pāisionibus, gaudete, vt in
reuelatione gloriæ eius gaudeatis exul-
tātes. Pudeat bonos in bonis timidio-
res esse, quā mali sunt in malis. Audire
siquidē latrones licet dicentes, ignauū
esse eū, qui refugiat septēnī voluptatē,
ne pōst patiatur dimidiatā horæ sus-
pendium. Et Christianum hominē non
pudeat, potius æternā vitā & felicitatē
perdere, quā pati velīt breuē mortem
paulō citius, quā tamē scit se necessariō
passurum paulō seriūs, & nisi pœniteat,
à morte tēporali ruiturum protinus in
eternā, eāq; plenā tormētis omni morte
molestioribus. Si quis vel vnū cōspice-
re posset ex dēmonibus illis, qui magno
numero nos expectant, vt in æternum
crucient: omnes mortalium omniū mi-
nas vnus terrore floccifaceret. Et quā-
tō magis

EXHORTATIO. 75

tò magis floccifaceret, si videre posset
 cœlos apertos, & Iesum stantem, sicut **Actor. 7.**
 vidit Beatus Stephanus? Aduersarius
 vester diabolus, sicut leo rugiēs circuit,
 quērēs quē deuoret. Bernardus: Gratias **1. Petr. 5.**
 ago magno illi Leoni de tribu Iuda:
 rugire iste potest, mordere non potest.
 Quātumcūq; minetur, nō simus bestia,
 vt nos prosternat vacuus ille rugitus.
 Verē bestia est, verē rationis expers, qui
 tā pusillā animis est, vt solo timore cedat
 qui sola futuri laboris exaggeratione
 victus ante conflictū, nō telo, sed tuba
 prosternitur. Nondū restitistis vsq; ad **Heb. 12.**
 sanguinē, ait strenuus ille dux, qui Leos
 nis huius nouerat vanū esse rugitū. Et
 alius: Resistite inquit Diabolo, & fugiet **Iacob. 4.**
 à vobis, resistite fortes in fide. Eos qui,
 spe in Deū relictā, fugiūt ad humanum
 auxiliū, perituros p̄dicat cū suo auxilio. **Esai. 31.**

Sic perijt Saul rex, qui murmurans,
 impatiens, & desperans de Deo, quia
 non statim exauditus est, trāstulit se ad
 consulēdam Phytonissam: quum prius
 omnes Phytonissas edicto publico iuss-
 sisset puniendas.

My firme hope is, that he, whiche so
 derely bought me, will not, wout
 mine owne damnable fault, leese
 me to his most malicious enemye.

The English of the

Latine that went
before.

WHo so euer so saucth
his lyfe, that he dis-
pleaseth God there-
by, shall soone after,
to his no litle grief, ful soze mis-
lyke the same. For if thou so sa-
nest thy lyfe, thou shalt on the
morrow so deadly hate thy lyfe,
that at the heart ful heany shalt
thou be, that the day before thou
didst not leese thy lyfe. For that
certaynely dye thou muste, shalt
thou full surely remember: but
how, or how soone, that wotest
thou not at all. And iust cause
hast thou to feare, least vpd such
delay of thy death, may haply
ensue the euerslasting torments
in hel, where men shal soze long
to die, and death shal flec from
them: wheras by th' enduryng
of that death, whiche thou so
muche abhorrest, there should
haue

Apocal. 9.

EXHORTATIO.

76

hane vndoubtedly followed the
euerlasting ioyes of heauen.

What foly is it for thee than,
to auoide this tēporal death, as
thereby to fall in perill, to pur-
chase thy selfe eternal death: and
yet therewith not to escape thy
tēporal death, but perhaps for a
while only to delaie thy death?

For put case thou mightest for
that while eschew the daunger
of death: art thou sure therfore,
eyther to continue thy lyfe for
euer, or at an other time to die &
feele no paine? Nay rather it
may fortune to fare with thee,
as it fared with the riche man,
that assuredly reckened himselfe
to liue ful many a yere, to whō
Christe said: This night thou
foole, shal they berine the of thy
lyfe. And againe, this art thou
wel assured of, y both die ones
thou shalt, & also, for y so shortly
mans lyfe here passeth a waie,
that lōg here liue thou cāst not.

Luc. 12.

Spual

EXHORTATIO.

Finally hercof, as I suppose, doubttest thou neuer adeale, that when the time shall come, in which thou shalt lie sicke on thy deathbed, and therewith begyn to fele y painful pangs of death so dreadfully drawing on: than wilt thou heartily wish, that for y saving of thy soule, thou hadst died a most sharpe & cruel death many a daie before. Than cause hast thou none pardie, so sore to feare that thing to fall, which as thou knowest thy self right wel, thou wouldst within a while after haue wished to haue fallen vnto thee before. who so ener suffer any trouble or aduersitie, accordyng to the will of God, muste wholly committe their soules into the handes of God their trusty and faithfull Creator. Be not discouraged, my welbeloued byetherne, saith S. Peter, by reason of the extreme persecutiō that is amongst you
(whiche

1. Petr. 4.

(whiche is sent you for a prouise
of your patience) as though
some strange thing were befallē
vnto you : but in as muche as
ye be partakers of Christs
paine & Passion, ful heartily re-
ioice, that you may likewise re-
ioice at þ̄ reuelatiō of his glorie.

Wel may good men be asha-
med, to haue lesse courage to do
good, than euil men haue to doe
euil. For a mā may heare theues
not let to say, þ̄ he hath a faine
stomacke, that wil sick for halfe
an hower hanging to line senē
peres in pleasure. And what a
shame were it than for a Christē
man, to be content rather to lese
the lyfe & blisse euerlasting, than
suffer a short death somewhat
afoze his time, whiche he is so
wel assured, that needes suffer
he shal, and that within a while
after, and (but if he repent him
in tyme) straight vppon his
temporal death, fall into eternal
death,

EXHORTATIO.

Death & the same so horrible and painful, that it farre exceedeth al other kyndes of death.

If it were possible for a man, with his corporal eyes, to behold one of those grieufully fiends, which in so great a numbre daily looke & long for vs in hell for euer to torment vs: the feare of him alone would make him not to regard a rish, all the terrible threates that any manne could imagine. And how muche lesse would he regard then thā, if he might possibly see heauen open, & Iesus Christe there standing, as did the blessed S. Stephan?

a. Pet. 5. Your aduersary the diuell, sayth S. Peter, lyke a roving lion renneth about, seeking whō he may deuoure. But hearken what S. Bernard saith: I humbly thanke that mighty Lion of the Tribe of Iuda: well roze may this lion, but bite me he cā not. Threaten he vs neuer so muche,

much, let vs not be such beastly
cowards, that for his only rude
roynge we fall downe flat to the
ground. For a very beast is he,
& hath no reason in deede, which
is either so feble sprited, that for
feare alone he getteth ouer, or so
discomfited vpon a vaine ima-
gination of the paines that he
may hap to suffer, that at y bare
blaste of the trumpet, before the
batayle beginne, he is quite and
cleane ouerthrowe without any
stroke at al. Ye haue not resisted
as yet to the shedding of your
blood, saith y valiant Capitain,
whiche knewe right well, that
the roynge of this lion was no-
thing to be passed on. And an
other saith, Stand stiffe against
the diuel, and he will flee from
you. Stande stiffe, I saie, with
a strong and stedfast faith: for
Esaie getteth vs warnyng be-
fore, that they, that hauing no
hope of Gods helpe, flee for suc-
cours

Hebr. 12.

Iacob. 4.

EXHORTATIO.

our to mans helpe, shall bothe
theſelines, & their helpers with
them, come to better confuſion.

So came Kinge Saul to
naught, who, bycauſe he was
not by and by of God heard at
his pleaſure, murmured, grudge-
ged, and diſtruſted God, and ſo
fell in concluſion to ſeek coun-
ſaile of a wyche, whereas for
the puniſhment of all witches,
he him ſelfe had geuen ge-
nerally ſo precise com-
mandement
before.

Here foloweth a ſeruent Calling for
the helpe of God againſt all trouble
and tentation, made and gathered out
of certaine Pſalmes by the ſame
Sir Thomas Moore in the
time (as it may ſeme)
of his laſt trouble
and perſecus-
tion.



IMPLORATIO

76

TIO DIVINI AUXILII

contra tentationem, cum insul-
latione contra Dæmones

ex spe & fiducia in
Deum.

Domine, quid multiplicati Psalt. 3.
sunt, qui tribulant me?
multi insurgunt aduer-
sum me.

Multi dicunt animæ meæ, Non
est salus ipsi in Deo eius.

Tu autem, Domine, susceptor
meus es, gloria mea, & exaltans
caput meum.

Ego dormiui, & soporatus
sum & exurrexi, quia Dominus
suscepit me.

Non timebo millia populi cir-
cundantis me: exurge Domine,
saluum me fac Deus meus.

Domine deduc me in iustitia Psalt. 3.
tua propter inimicos meos: diri-
ge in conspectu tuo viam meam.

Quo-

PSALMI.

Quoniam non est in ore eorū
veritas, cor eorū vanum est.

Sepulcrum patens est guttur
eorum, iudica illos Deus.

Decidāt à cogitationibus suis:
secundū multitudinem impie-
tatum eorū expelle eos, quo-
niam irritauerunt te domine.

Et latentur omnes qui sperāt
in te, in æternum exultabunt, &
habitabis in eis.

Domine yr. scuto bonæ vo-
luntatis tuæ coronasti nos.

Psal. 7. Domine deus meus, in te spe-
raui, saluum me fac ex omnibus
persequentibus me, & libera me.

Nequando rapiat vtleo ani-
mam meam, dum non est qui re-
dimat, neque qui saluum faciat.

Exurge domine in ira tua, &
exaltare in finibus inimicorum
meorum.

Perlequatur inimicus animam
meā vt cōprehendat, & concu-
cet in terra vitam meam, & glo-
riā meam in puluerem deducat.

Arcum suū tetendit, & parauit
illū: & in eo parauit vasa mortis,
sagittas suas ardentibus effecit.

Eccē parturit iniustitiā, cōce-
pit dolorē, & peperit iniquitatē.

Lacum aperuit, & effodit eū,
incidit in foueam quam fecit.

Conuerteretur dolor eius in ca-
put eius, & in verticem ipsius ini-
quitas eius descendet.

Confitebor domino secundū
iustitiam eius: & psallam nomini
domini altissimi.

In pace in idipsum dormiam Psal. 4.
& requiescam.

Quoniam, tu domine, singu-
lariter in spe constituisti me.

Miserere mei domine, vide hu- Psal. 9.
militatem meā de inimicis meis.

Et sperent in te, qui nouerunt
nomē tuum domine, quoniā nō
dereliquisti querētes te, domine.

Et factus est Dominus refu-
gium pauperi, adiutor in oppor-
tunitatibus in tribulatione.

PSALMI.

Vt quid, Domine, recessisti
longè, despicias in opportunitati-
bus in tribulatione?

Quoniam non in finem obli-
uio erit pauperis, patientia pau-
perum non peribit in finem.

Exurge Domine Deus, exal-
tetur manus tua, ne obliuiscaris
pauperum.

Tibi derelictus est pauper, or-
phano tu eris adiutor.

Desiderium pauperum exau-
diuit Dominus: præparationem
cordis eorum audiuit auris tua.

Dominus in tēplo sancto suo:
Dominus in cœlo sedes eius.

Oculi eius in pauperem respi-
ciunt: palpebrę eius interrogant
filios hominum.

Propter miseriam inopum &
gemitum pauperum, nunc exur-
gam, dicit Dominus.

Domine, Deus meus, in te spe-
raui, saluum me fac ex omnibus
persequētibus me, & libera me.

Vsq̃ue-

PSALMI.

87

Vsquequo, Domine, obliuisceris me in finem? vsquequo auertis faciem tuam à me? Psal. 12.

Quâdiu ponâ cōsilia in anima me? dolorē in corde meo per diē?

Vsquequo exaltabitur inimicus meus super me? respice, & exaudi me Domine, deus meus.

Illumina oculos meos, ne vnquam obdormiam in morte: nequando dicat inimicus meus, Præualui aduersus eum.

Qui tribulant me, exultabunt si motus fuero: ego autem in misericordia tua speraui.

Exultabit cor meum in salutari tuo: cantabo Domino, qui bona tribuit mihi, & pfallam nomini Domini altissimi.

Conserua me, Domine, quoniam speraui in te: dixi Domino, Deus meus es tu, quoniam bonorum meorum non eges. Psal. 15.

Perfice gressus meos in semitis tuis: vt non moueantur vestigia mea. Psal. 16.

h 3

Miri-

PSALMI.

Mirifica mi ericordias tuas,
qui saluos facias sperantes in te.

Psal. 15. Prouidebā Dominum in con
spectu meo semper, quoniam à
dextris est mihi, ne cōmouear.

Propter hoc letatū est cor meū,
& exultauit lingua mea, in super
& caro mea requiescet in spe.

Tu illuminas lucernam meam
domine: Deus meus, illumina
tenebras meas.

Quoniā in te eripiar à tētatio-
ne, in deo meo trāsgrediar murū.

Deus meus impolluta via
eius, eloquia domini igne exami
nata, protector est omnium spe-
rantium in se.

Quoniam quis Deus præter
dominum? aut quis Deus, præ-
ter Deum nostrum?

Psal. 21. Ego autem sum vermis & nō
homo, opprobrium hominum,
& abiectio plebis.

Omnes videntes me deriserūt
me: locuti sunt labijs, & moue-
runt caput.

Tu

Tu es, qui extraxisti me de ventre, lpes mea ab vberibus matris mee, in te proiectus sum ex utero.

De ventre matris meæ Deus meus es tu, ne discesseris à me.

Quoniam tribulatio proxima est, quoniam nō est qui adiuuet.

Tu autem, domine, ne elongaueris auxilium tuū à me, ad defensionem meam conspice.

Et si ambulauero in medio vmbrae mortis, nō timebo mala, quoniam tu mecum es.

Virga tua & baculus tuus ipsa me consolata sunt.

Ad te domine leuaui animam. Psal. 141.
meam: Deus meus, in te, cōfido, non erubescam.

Neque irrideant me inimici mei: etenim vniuersi, qui sustinent te non confundentur.

Delicta iuueturis mee & ignorantias meas ne memineris.

Secundū misericordiā tuā me mēto mei tu, propter bonitatem tuā, dñe.

PSALME.

Propter nomen tuum, Domine, propitiaberis peccato meo, multum est enim.

Oculi mei semper ad Dominum, quoniam ipse euellet de laqueo pedes meos.

Tribulationes cordis mei multiplicatæ sunt, de necessitatibus meis erue me.

Vide humilitatem meam & laborem meum, & dimitte vniuersa delicta mea.

Dominus illuminatio mea, & salus mea; quem timebo?

Psalm. 16. Dominus protector vite mee, a quo trepidabo?

Si consistent aduersus me castra, non timebit cor meum.

Si exurgat aduersum me pressum, in hoc ego sperabo.

Vnā petij à Domino, hanc requirā, vt inhabitē in domo Domini omnibus diebus vite mee.

Vt videam voluntatem Domini, & visitem templum eius.

Exaudi

Exaudi Domine vocem meā,
qua clamaui ad te, miserere mei,
& exaudi me.

Tibi dixit cor meum, perquisi-
uit re² facies mea, faciem tuam
domine requiram.

Ne auertas faciem tuam a me:
ne declines in ira à seruo tuo.

Adiutor meus esto, ne dere-
linquas me, neque despicias me,
Deus salutaris meus.

Credo videre bona Domini:
in terra viuentium.

Expecta dominum, viriliter
age: confortetur cor tuum, &
sustine dominum.

Ad te, domine, clamabo, Deus Psal. 27.
meus ne fileas à me: nequando
taceas à me, & assimilabor de-
scendentibus in lacum.

Pfallite domino Sancti eius, Psal. 29.
& confitemini memoriæ sancti-
tatis eius.

Quoniam ira in indignatione
eius, & vita in voluntate eius.

PSALMI.

Ad vesp̄eram demorabitur fletus: & ad matutinum lætitia.

Auertisti faciem tuam à me, & factus sum conturbatus.

Ad te, domine, clamabo, & ad Deum meum deprecabor.

Quæ utilitas in sanguine meo dum descēdo in corruptionem?

In te, domine, speraui, nō confundar in æternum: in iustitia tua libera me.

psal. 30. Inclina ad me aurem tuam, accelera vt eruas me.

Esto mihi in Deum protectorem, & in domum refugij, vt saluum me facias.

Quoniam fortitudo mea & refugium meum es tu, & propter nomen tuum deduces me, & enutries me.

Educes me de laqueo, quem absconderunt mihi, quoniam tu es protector meus.

In manus tuas, Domine, commendando spiritum meum redemisti me, domine, Deus veritatis.

Mi-

Miserere mei, domine, quoniam tribulor, conturbatus est in ira oculus meus, anima mea & venter meus.

Quonia defecit in dolore vita mea, & anni mei in gemitibus.

Infirmata est in paupertate virtus mea, & ossa mea conturbata sunt.

Super omnes inimicos meos factus sum opprobrium vicinis meis valde, & timor notis meis.

Qui videbant me, foras fugerunt a me: obliuioni datus sum tanquam mortuus a corde.

Factus sum tanquam vas perditum: quonia audiui vituperationem multorum comoratum in circuitu.

In eo dum conuenirent simul aduersum me, accipere animam meam consiliati sunt.

Ego autem in te speravi, domine: dixi, Deus meus es tu, in manibus tuis sortes meae.

Illustra faciem tuam super seruum tuum, saluum me fac in

PSALMI.

miserericordia tua, domine non
confundar, quoniā inuocaui te.

Quām magna multitudo dul-
cedinis tuæ, domine? quam ab-
scondisti timentibus te.

Ecce, oculi domini super ti-
mentes eum, & in eis qui sperāt
super misericordia eius.

Vt eruat à morte animas eo-
rum, & alat eos in fame.

Anima nostra sustinet domi-
num, quoniam adiutor & pro-
tector noster est.

Quia in eo lætabitur cor no-
strum, & in nomine sancto eius
sperauimus.

Psal. 33. Fiat misericordia tua domine
super nos: quemadmodum spe-
rauimus in te.

Accedite ad eum, & illumina-
mini, & facies vestræ non con-
fundentur.

Immittet Angelus domini in
circuitu timentium eum, & eri-
piet eos.

Gu-

PSALMI.

88

Gustate, & videte, quoniam
suavis est Dominus, beatus vir,
qui sperat in eo.

Time te dominum omnes San-
cti eius, quoniam non est inopia
timentibus eum.

Diuites eguerunt, & esurie-
runt: inquirentes autem domi-
num non minuētur omni bono.

Iuxta est dominus his, qui tri-
bulato sunt corde, & humiles spi-
ritu saluabit.

Filij hominum in tegmine ala-
rum tuarum sperabunt, inebria-
buntur ab vbertate domus tuæ. Psal. 36.

Quonā apud te est fons vite, &
in lumine tuo videbimus lumē.

Dñe, ne in furore tuo arguas
me, neq; in ira tua corripias me. Psal. 37.

Quoniā sagittę tuę infixę sunt
mihi, & confirmasti super me
manum tuam.

Non est sanitas in carne mea à
facie irę tuę, nō est pax ossibus
meis à facie peccatorum meorū.

Quo-

PSALM.

Quoniam iniquitates meę super
gressę sunt caput meũ, & sicut o-
nus graue grauata sunt super me.

Putruerunt & corruptę sunt
cicatrices meę, à facie insipien-
tię meę.

Miser factus sum, & curuatus
sum vsq; in finem: tota die con-
tristatus ingrediebar.

Quoniam lumbi mei impleti
sunt illusionibus: & non est sani-
tas in carne mea.

Afflictus sum, & humiliatus
sum nimis: rugiebam à gemitu
cordis mei.

Domine, ante te omne deside-
rium meum: & gemitus meus à
te non est absconditus.

Cor meum conturbatum est,
dereliquit me virtus mea: & lu-
men oculorum meorum, & ip-
sum non est mecum.

Amici mei & proximi mei ad-
uersum me appropinquauerunt,
& steterunt.

Et

Et qui iuxta me erant, delongè steterunt, & vim faciebāt, qui querebant animam meam.

Et qui inquirebāt mala mihi, locuti sunt vanitates: & dolos tota die meditabantur.

Ego autem tanquam surdus, non audiebam: & sicut mutus, non aperiens os suum.

Et factus sum sicut homo non audiens, & nō habens in ore suo redargutiones.

Quoniam in te, domine, speravi, tu exaudies me, domine, Deus meus.

Quia dixi, Nequando supergaudeant mihi inimici mei, & dum commouentur pedes mei, super me magna locuti sunt.

Quoniam ego in flagella paratus sum, & dolor meus in cōspectu meo semper.

Quoniam iniquitatem meam annūciabo, & cogitabo pro peccato meo.

Ini-

PSALMI.

Inimici aut̃ mei viuunt, & cō-
firmati sunt super me: & multipli-
cati sunt, qui oderūt me iniquē.

Qui retribuunt mala pro bo-
nis, detrahebant mihi, quoniam
sequebar bonitatem.

Ne derelinquas me, domine:
Deus meus, ne discesseris à me.

Intēde in adiutorium meum,
domine, Deus salutis meæ.

Psal. 38. Dixi, Custodiam vias meas,
vt nō delinquam in lingua mea.

Posui ori meo custodiā, cū cō-
sisteret peccator aduersum me.

Obmutui, & humiliatus sum,
& filui à bonis, & dolor meus
renouatus est.

Cōcaluit cor meum intra me,
& in meditatione mea exarde-
scet ignis.

Locutus sum in lingua mea,
Notum fac mihi domine finem
meum.

Et numerum dierum meorū
quis est, vt sciam quid desit mihi.

Ecce

Ecce mēsurabiles posuisti dies
meos, & substantia mea tāquam
nihilum ante te.

Veruntamen vniuersa vani-
tas, omnis homo viuens.

Veruntamen in imagine per-
transit homo, sed & frustra con-
turbatur.

Thesaurizat, & ignorat, cui
congregabit ea.

Et nunc quæ est expectatio
mea? nōne dominus? & sub-
stantia mea apud te est.

Ab omnibus iniquitatibus
meis erue me, opprobrium insi-
pienti dedisti me.

Obmutui, & non aperui os
meum: quoniam tu fecisti, amo-
ue à me plagas tuas.

A fortitudine manus tuæ ego
defeci, in increpationibus: ppter
iniquitatē corripuisti hominem.

Et tabescere fecisti sicut ara-
neam animam eius, veruntamen
vanè conturbatur omnis homo.

Ex-

PSALMI.

Exaudi orationem meam, domine, & deprecationem meam, auribus percipe lachrymas meas.

Ne fileas: quoniam advena ego sum apud te, & peregrinus, sicut omnes patres mei.

Remitte mihi, ut refrigerer, priusquam abeam, & amplius non ero.

Psal. 39. Beatus vir, cuius est nomen domini spes eius, & non respexit in vanitates, & insanias falsas.

Multa fecisti tu domine, mirabilia tua, & cogitationibus tuis, non est qui similis sit tibi.

Tu autem, domine, ne longe facias miserationes tuas a me, misericordia tua & veritas tua susceperunt me.

Quoniam circundederunt me mala, quorum non est numerus: comprehenderunt me iniquitates meae, & non potui ut viderem.

Multiplicatae sunt super capillos capitis mei, & cor meum dereliquit me.

Com-

Complaceat tibi, domine, vt
eruas me: Domine ad adiuuan-
dum me respice.

Exultent & lætentur super te
omnes quærentes te, & dicant
semper, magnificetur dominus,
qui diligunt salutare tuum.

Ego aut̃ mendicus sum & pau-
per, dominus sollicitus est mei.

Adiutor meus & protector
meus tu es, Deus meus ne tar-
daueris.

Quemadmodũ desiderat cer- **Psalm. 42.**
uus ad fontes aquarum: ita desi-
derat anima mea ad te, Deus.

Sitiuit anima mea ad Deum
fontem viuum: quando veniam,
& apparebo ante faciem Dei?

Fuerunt mihi lachrymæ meæ
panes die ac nocte, dum dicitur
mihi cotidie, Vbi est Deus tuus?

Hęc recordatus sum, & effudi
in me animam meam, quoniam
trāsibo in locum tabernaculi ad-
mirabilis vsque ad domum Dei.

In

PSALMI.

In voce exultationis & confessionis, sonus epulantis.

Quare tristis es anima mea?
& quare conturbas me?

Spera in Deo, quoniam adhuc
confitebor illi, salutare vultus
mei, & Deus meus.

Ad me ipsum anima mea con-
turbata est: propterea memor
ero tui de terra Iordanis, & Her-
monij à monte modico.

• 14. l. 1. Abyssus abyssum inuocat, in
voce cataractarum tuarum.

Omnia excelsa tua & fluctus
tui super me transierunt.

In die mandauit Dñs miseri-
cordiã suã, & nocte canticũ eius.

Apud me oratio deo vitę meę:
dicam Deo, Susceptor meus es.

Quare oblitus es mei? & qua-
re contristatus incedo, dum af-
fligit me inimicus?

Dum confringuntur ossa mea,
exprobrauerunt mihi, qui tribu-
lant me, inimici mei.

Dum

PSALMI.

89

Dum dicunt mihi per singulos dies, Vbi est Deus tuus?

Quare tristis es anima mea?
& quare conturbas me?

Spera in Deo, quoniam adhuc confitebor illi, salutare vultus mei, & Deus meus.

Deus noster refugium & virtus: adiutor in tribulationibus quæ inuenerunt nos nimis. Psal. 45.

Propterea non timebimus dū turbabitur terra: & transferentur montes in cor maris.

Sonuerunt & turbatæ sunt aquæ eorum; cōturbati sunt montes in fortitudine eius.

Fluminis impetus lætificat ciuitatem Dei: sanctificauit tabernaculum suum Altissimus.

Deus in medio eius non commouebitur, adiuuabit eam deus manē diluculo.

Miserere mei Deus, secundū magnam misericordiam tuam. Psal. 50.

Et

PSALMI.

Et secundum multitudinem
miserationum tuarum, dele ini-
quitate meam.

Amplius laua me ab iniquita-
te mea : & à peccato meo mun-
da me.

Quoniam iniquitatem meam
ego cognosco : & peccatū meum
contra me est semper.

Tibi soli peccaui, & malū corā
te feci : vt iustificeris in sermoni-
bus tuis, & vincas cū iudicaris.

Ecce enim in iniquitatibus cō-
ceptus sum. & in peccatis conce-
pit me mater mea.

Ecce enim veritatem dilexi-
sti : incerta & occulta sapientiae
tuæ manifestasti mihi.

Asperges me hyssopo, & mun-
dabor : lauabis me, & super ni-
uem dealbabor.

Auditui meo dabis gaudiū & læ-
titiā : & exultabūt ossa humiliata.

Auerte faciem tuam à peccatis
meis : & omnes iniquitates meas
dele.

Cor

PSALMI.

90

Cor mundū crea in me Deus:
& spiritum rectum innoua in vis-
ceribus meis.

Ne proijcias me à facie tua: &
Spiritus sanctum tuum ne au-
feras à me.

Redde mihi letitiam salutaris
tui: & Spiritu principali confir-
ma me.

Docebo iniquos vias tuas: &
impij ad te conuertentur.

Libera me de sanguinibus;
Deus, Deus salutis mee: & exul-
tabit lingua mea iusticiam tuam.

Domine, labia mea aperies: &
os meū annuntiabit laudem tuā.

Quoniam si voluisses sacrifi-
ciū dedissem vtique: holocaustis
non delectaberis.

Sacrificium Deo, spiritus con-
tribulatus: cor contritum & hu-
miliatum, Deus non despicies.

Benignè fac, domine, in bona
voluntate tua Sion: vt ædificen-
tur muri Hierusalem.

Tunc

PSALMI.

Tunc acceptabis sacrificium
iustitię, oblationes & holocausta:
tunc imponent super altare tuum
vitulos.

Psal. 54. Exaudi, deus, orationem meam,
& ne despexeris deprecationem
meam, intende mihi, & exaudi me.

Cor meum conturbatum est
in me, & formido mortis cecidit
super me.

Timor & tremor venerunt su-
per me, & contexerunt me tenebre.

Et dixi, Quis dabit mihi pen-
nas sicut columbę, & volabo &
requiescam?

Iacta super Dominum curam
tuam, & ipse te enutriet.

Psal. 61. Nunc deo subiecta erit anima
mea: ab ipso enim salutare meum.

Nam & ipse Deus meus, & sa-
lutaris meus, susceptor meus, non
mouebor amplius.

Quousque irrucitis in hominem?
interficitis uniuersi vos, tamquam
parieti inclinato, & macerie de-
pulsę.

Ve-

Veruntamen Deo subiecta esto anima mea, quoniam ab ipso patientia mea

Quia ipse Deus meus, & Saluator meus, adiutor meus, nō emigrabo.

In Deo salutare meum, & gloria mea, Deus auxiliij mei, & spes mea in Deo est.

Sperate in eo omnis congregatio populi, effundite coram illo corda vestra, adiutor Deus noster in æternum.

Semel locutus est Dominus, duo hæc audiui, quia potestas Dei est, & tibi Domine misericordia, quia tu reddes vnicuique iuxta opera sua.

Deus, Deus meus: ad te de luce vigilo.

Psal. 62.

Sitiuit in te anima mea, quàm multipliciter tibi caro mea.

In terra deserta, inuia, & inaquosa, sic in sancto apparui tibi, vt viderē virtutem tuā & gloriā tuam.

i Quo-

PSALMI.

Quoniam melior est misericordia tua super vitas, labia mea laudabunt te.

Sic benedicam te in vita mea, & in nomine tuo leuabo manus meas.

Sicut adipe & pinguedine repleatur anima mea, & labijs exultationis laudabit os meum.

Sic memor fui tui super stratum meum, in matutinis meditabor in te, quia fuisti adiutor meus.

Et in velamento alarum tuarum exultabo, adhæsit anima mea post te, me suscepit dextera tua.

Ipsi verò in vanum quæsierunt animam meam: introibunt in inferiora terræ, tradentur in manus gladij, partes vulpium erunt.

Rex verò lætabitur in Deo, laudabuntur omnes qui iurant in eo: quia obstructum est os loquentium iniqua.

PSAL. 66. Deus misereatur nostri & benedicat nobis, illuminet vultum suum

suum super nos, & misereatur
nostri.

Vt cognoscamus in terra viam
tuam, in omnibus gentibus salu-
tare tuum.

Confiteatur tibi populi, Deus:
confiteantur tibi populi omnes.

Lætentur & exultent gentes,
quoniã iudicas populos in equi-
tate, & gentes in terra dirigis.

Confiteatur tibi populi, Deus,
confiteantur tibi populi omnes:
terra dedit fructum suum.

Benedicat nos Deus, Deus,
noster, benedicat nos

Deus, & metuant

eum omnes fines

terrae.

FINIS.



i e

PRE-

PRECATIO.

nes Iohan Lodovici

Vivis.

PRO ECCLESIA

Sancta Catholica.

O Amicissime nostri Christe, & Sponse, cui est vnicè chara tua Ecclesia, quiq; pollicitus es, te illi nūquam defuturum, auge eam, & fac lætissimam bona sobole patris simillima, nempe tuī: fac nos omnes idem & de te sentire, & in te, vt simus verè vnū corpus illud, cuius tu es caput, conglutinati & compacti charitate mutua, de tuo illo perpetuo igne accensa, qui ita nos amasti, vt sans guinem & vitam tuam pro nobis impenderes. O Christe, author & suator charitatis, pacis, beneuolentiæ, emolli durissima nostra pectora, & planè fere rea, calefac corda nostra glacie concreta & durata, vt mutuò bene cupiamus, quò agnoscant omnes, discipulos tuos esse nos & iam nunc incipiamus vitam illam cœlestem exprimere, in qua nulla est dissensio, nullum odium, sed pax & amor omnium inter omnes.

Pro

PRECATIONES 91

*Pro pace & coadunatione
populi Christiani.*

VNum corpus est Ecclesia, à Chrī
sto capite per membra omnia
descripta, & coagmentata com
pagine charitatis mutuae mem
brorum inter se, & cum ipso ca
pite, grande mysterium diuinæ bonis
tatis. O caput, ò parens noster, tibi vni
eae suppetunt vires, quibus quodcunq;
cordi tibi fuerit, perficias. Congrega
nos dispersos, cōiunge tot opinionibus
dissidentes, dissectosq;. Vni, quos odia
& inimicitia reddūt diuersissimos: fac
vt nos omnes, qui Baptismate nominis
tui regeniti atque innouati sumus, verē
in vnum corpus coeamus, dignum te
tanto capite, quo vel fingi nihil potest
melius, aut maius: vnum sentiamus om
nes, vnum sapiamus, nempe te vnum
Deum omnipotentem, & nostri beneu
olentissimum, hominem mansuetissis
simum, affixum cruci propter scelera no
stra, redemptorem humani generis, in
frauctorem mundi vniuersi. Seda Dos
mine tot fluctus, quibus nauigium hoc
tuum tā variē impetitur & concutitur.
Expergiscere, Christe Iesu, serua nos,

PRECATIONES.

quia instat atq; vrget naufragiū atrox;
nullæ iam hominum vires, nulla sapiēs
tia, nullę opes possunt opem ferre, nulla
restat remediꝝ spes, solus aspectus tuus
propitius procellam hanc sæuissimam
serenare potest, & tranquillare,

PRO IIS QVI

nos regunt.

Regentium omnium tu es solus,
Domine, exemplar quod æmus
lentur, quod studeant referre,
quippe qui es optimus, ac sas
pientissimus, eaq; de causa nec
errare potes, nec alia facere, quā bona.
Eos, Christe, quos tuo loco regendis
tuis populis, tanquā ouis pastores dedi
sti, lumine tuę claritatis illustra, igne tu
amoris accende, vt luce præeunte, quæ
sunt optima videant, & amore sancto
incensi ea concupiscant, in teq; vnum
semper intenti, non quod ipsis collibis
tem sit sequantur, sed quod tu præces
pisti, omniaq; sua ad te propositum ex
emplar dirigant, vt & ipsi probè fun
gantur munere abs te mandato, & nos
sub illis quietam piamq; vitam transi
gamus.

A Praier

A Praier to be said before the
receauing of the Blessed
Sacrament,

I Adore and worship thee,
& geue thanks vnto thee
(my moste loring Lorde
Jesu Chyiste) for thy innume-
rable benefites and giftes geuen
vnto me moste vnworthy. All
those I yeld & offer vnto thee,
into an everlasting lande and
praise. I geue vnto thee thanks
for al y goodnes, that euer thou
diddest shew, or euer wilt shew
vnto any reasonable creature.
I geue thee thanks for all the
mercies of thy moste swete good-
nes. I geue thee thanks for
thy holy Incarnation, Natiui-
tie, Infancie, Childhod, Man-
state, labours, sorowfull cares,
Passion, Death, Resurrec-
tion, and thine Ascension. I
moste humbly thanke thee,
that thou hast vouchsafed, to
i 4 admiere

PRAIERS.

admitte me most vile sinner to
the noble and liuely feast of this
thy holy table. O gracious Iesu
I beseeche thee, for that loue that
in maner constrained thee to
be incarnated, to suffre & to die
for me, that thou wilt make me
fully cleane frō all sinne, & make
me to please thee in all thyng.
Adorne & garnish my beggarly
and pooze soule, with thy mer-
cies and vertues.

Graunt merciful Iesu, that I
may with most humble reuerēce,
with burning desire and chaste
affection, receiue the most vene-
rable Sacrament of thy blessed
Bodie, in memorie of all those
things, that thou hast vouchsa-
fed to doe, to speake, & to suffre
for my saluation. Graunt, good
Lord, that I may performe this
thing most purely, to the euer-
lasting glorie of thy name, to
the honour of thy moste sweet
Mother & Virgin Marie, and to
the

PRAIERS.

99

the honour of thy blessed Saint
N. to the honour of all thy blessed
Saintes & Angels of heauē,
to the soule health of me, & of N.
and to the soules health of all
Christen people, quicke & dead.

Pray the
Sainte of
that daie.

Haue mercy, good Lord, haue
mercy vpon thy Church, haue
mercy, good Lord vpon this place
& this companie. Graunt that
here be alway humilitie, peace,
charitie, chastitie, and clenness.
Graunt, y we all may worthily
amende and correct our selues,
and that we feare thee and serue
thee faithfully: & that we may
loue thee, & please thee. I com-
mend vnto thy mercy all our
business, and al our necessities:
be mercifull vnto all those, for
whom thou hast shed thy pre-
cious blood. Graunt vnto the
quicke forgiveness & grace,
graunt vnto the faithful
departed, rest and
light euerlasting.

AMEN.

PRAIERS.

Another Prayer before the res-
ceauing of the holy
Sacrament.

Benigne Iesu y wouldest suffer so many greuous paines, yea death it selfe for the lone of mankind: great & meruelous is thy charity. O good God for that thy charity, & that thou vouchsafedst with thy precious bloud to wash away our synnes, I pray thee gracious Lorde, that thou forgeue me all the synnes that I haue done, thought, or said, in pride, in wrath, in enuie, in couetousnes, in glotonie, in sloth in lecherie, in vncleines of body, and of soule, in mispending of my fine wittes, in breaking thy commaundements, in wasting the time of my lyfe in vice, in y I haue not folowed vertue, nor done those ghostly deedes that I mought & ought to haue done.

done. O mercifull Iesu with
 that precious bloud y thou didst
 shed on the Croode for our salua
 tion, wash al the syns away that
 I haue done since my birth, cō-
 fort & make me hoole with the
 holy Sacramēt, which thou hast
 ordeined & left here on earth to
 be our medicine, & life, through
 which we should liue after thee,
 & with thee, & thou in vs. For,
 good Lord, thou saidst at y holy
 worke when thou madest it and
 gauest it to thy Disciples: Panis
 quem ego dabo, caro mea est, pro mūdi
 vita: qui manducat me, ipse uiuit pro
 pter me, ipse manet in me, & ego in eo.
 O thou holy mightifull Prieste &
 Bishop, y by thy diuine mighe
 madest the worthy Sacramēt of
 thy precious Body in fourme of
 bread, geue me grace to receiue it
 this day with puritie of heart, &
 cleannes of soule, w loue, dread
 and stedfast beleefe. O benigne
 God, I acknowledge & cōfesse to
 i s thy

Iohan. 6.

PRAIERS.

thy high goodnes, that I am
not worthy to come vnto thy
boorde to be fed with so royall
meate as is thy blessed Body.
But gracious Lorde, I beleene
verily, y thou maist make me
worthy who haste made al thing
of nought, & of sinful hast made
righteous & holy. O almighty
God, for this thy great might
I pray thee, that thou make me
worthy & hable to receaue thy
precious Bodie deuoutly with
al reuerence, with perfect meke-
nes, & holynes, with full con-
trition, and teares of deuotion,
with spiritual comfozte of glad-
nes of thy ptesence. O blessed
Bodie in forme of bread, come
and entre into my mouth and
hart, that by thy diuine ptesence
my soule be fed, yea & fastened
to thee with perfect charitie.
O Lord, fill me with grace, and
strengthen me, that I may euer
herafter liue after thy wil, & that
I may

I may liue in thee, and thou in
me. Iesu for thy great bountie
saue me from al perils, teache &
cōfozt my soule in all doubtes &
dreads, cleanse me frō all vices,
suffer nothing to abide in my
hart, but only thy self which art
my soules lyfe & leach. O heanely
meate, o ioy of Angels, o soules
strength, o precious Bodie that
genueth endlesse helpe, mercifull
lord Iesu, thus didst thy self say,
Ego sum panis viuus qui de cœlo de-
scēdi: si quis māducauerit ex hoc pane,
viuet in æternum. O thou Bread
of lyfe that diddest descēde from
heauen, who y eateth this bread,
shal liue euerlastingly: O blessed
Iesu, make me now at this time
worthy to receiue this Sacra-
mēt, that is thy precious Body,
y I may liue euerlastingly with
thee in thy presence, & see thee
face to face, euer to ioy in
thy goodnes in blisse
euerlasting.

AMEN.

Iohan. 6.

PRAIERS.

A Praier to be said after the
receiuing of the Blessed
Sacrament.

I Adore & worship thee, &
geue my humble & heartie
thankes vnto thee, moste
mercifull Lorde Iesu Chryste,
which hast boughte to adme
me most vile sinner, vnto the
noble & liuely feast of thy moste
holy table. Alas for me wretche.
For I haue receiued this moste
venerable Sacrament so to vn-
worthily.

Lorde, haue mercy on me,
Lorde forgiue me. I commend
that, whiche I haue done, vnto
thy Diuine heart, there to be a-
mended, & to be made perfect.
Receiue (I beseeche thee Lorde)
these most holy mysteries of thy
blessed Body, which I haue re-
ceiued to the euertlasting glory
of thy holy name, to the honour
of thy moste sweet Mother the
Virgin Marie, & to the honour
of thy

of thy blessed Saint N. to the honour of all thy blessed and holy Saintes and Angels of heauen, for my soule health, and for the soule health of al Christe people quicke and dead. Receiue (good Lord) this most excellēt Sacrament, in full amendment, purgation, & satisfaction for all my sinnes and negligences, and for the sinnes of all the world. Restore by it, and make vp againe al my ghostly ruines & decaies, and supplie my needy pouertie. Mortifie by it in me, what so euer doth displease thee: & make me one according to thy heartes desire. By it, make my spirite, my soule and my body, conformable to the spirite, the soule & body of thy holy Humanitie: & lighten me altogether with the light of thy Diuinitie.

Grant by it, that I may be stablished in thee, that I perfectly with perseuerance loue thee,
that

Name the
Sainte of
that daie.

PRAIERS.

that I may be incorporate vnto thee, & most nerely vnited vnto thee: and that I may be chaunged all whole into thee, to the laude of thy blessed name.

L Ouervert (Lord) miserable sinners, call againe heretikes and schismatikes.

Lighten the infidels that know not thee, helpe al that be in any necessity & trouble, helpe all them that haue commended themselves or desired to be commended vnto my praiers. Haue mercy vpon my parentes and benefactours. Haue mercy vpon al them, for whom I am bound to pray, and that thou wouldst be intreated for. Haue mercy on this place and companie.

Grante, that here be alway humilitie, peace, charitie, chastitie, and puritie.

Grante, that we all may worthily amend & correcte our selues, that we may feare thee,
and

and serue thee faithfully, & that
 we may loue thee, & please thee.
 I commend vnto thy mercy all
 our busineses, and all our ne-
 cessities. Lord, be merciful vnto
 all people, for whom thou hast
 shedde thy precious bloude.
 Graunt vnto the quicke for-
 geuenes and grace, & vnto the
 faithful departed, rest and life
 everlasting. **A M E N.**

Another Praier after receauing
 of the Sacrament.

Thankes be vnto thee,
 O holy Father, God al-
 mightie, that thou did-
 dest vouchsafe of thy great pi-
 tie to sende thy only Sonne fro
 thy high Throne into this vale
 of wo and miserie, here to take
 our nature and shape, & in the
 same to suffer most sharp paines
 & bitter death to bring our soules
 to thy kingdome, and to leaue
 that precious Bodie here to be
 ours

PRAIERS.

our strength, & comfort: I thanke thee most mercifull Lorde Iesu with all the mighte & strength that thou hast geuen me: I offer to thee thanks, that thou this day hast fed me with thine own precious Body, by whiche I hope to haue health of soule, & euerlasting life, with ioy when I depart hence. O holy Ghost come good Lorde & enflame my hart with thy brenning beames of loue, and make me with vertuous swerenes continually to yelde acceptable thanks to the holy and glorious Trinitie. O ye three Persons & one God, glorie, laude, and honor, with all reuerence be offered to you of all creatures without ende.
Amen.

Here folowe certaine Prayers taken out of the Treatise vpon the Passion of Christ, made by Sir Tho. More Knight. While he was prisoner in y^e Tower of London. 1534.



Behold the Man.

The first Praier or Meditation, of
the fal of the euil Angels, and
confirmation of the
good.

A Glorious blessed Tris-
nitic, whose iustice hath
damned vnto perpe-
ruall paine, many proud rebela-
lions Angels, whom thy good-
nes

PRAIERS.

nes had created to be parteners
of thine eternal glory: for thy te-
der mercy, plant in mine heart
such mekenes, that I so may by
thy grace follow y^e morio of my
good Angel, & so resist the proud
suggestions of those spiteful spi-
rites that fel, as I may through
the merites of thy bitter Passio,
be partener of thy blisse, with
those holy spirites that goodde,
& now confirmed by thy grace,
in glorie shal stande for euer.

The ii. Praier, or Meditation of
the Creation and fall of
Mankind.

A Almighty God, y^e of thine
infinite goodnes, diddest
create our first parents in
y^e state of innocēcie, with present
wealth & hope of heaue to come,
til through y^e diuels traine their
soly fel by sinne to wretchednes:
for thy tender pity of y^e Passio
that was payde for their & our
redemptio, assist me so with thy
gra-

gracions helpe, y vnto the subtil
suggestions of the Serpent, I
neuer so encline y eares of mine
heart, but that my reason may
resist them, and master my sen-
sualitie, & restraîne me from the.

The iij. Praier, of the determinatiõ of
the Trinitie for the restauratiõ and
Redemption of Mankind.

D Holy blessed Sauoure
Jesu Christ, which wil-
lingly didst determine
to die for mans sake, mollifie
mine harde heart, and soupple it
so by grace, that thow wlt tender
compassion of thy bitter Passiõ.
I may be partener of thine holy
redemption.

The iij. Praier for the fruteful reas-
ding or hearing of the Gospel
of Christes Passion.

G God Lorde giue vs thy
grace, not to reade or
heare this Go'pel of thy
bitter Passiõ with our eyes &
our

PRAIERS.

our eares in maner of a pafles
time, but that it may with coma
paffio so linke into our hearres,
that it may stretch to th'euerla
sting profite of our soules.

The v. Praier, for the true receauing of
the spiritual Paschal Lambe, the
very blessed Body of
Christe.

GODD LORD, whiche vpon
the sacrifice of the Paschal
Lambe, didst so clearly
destroy the first begotten childre
of the Egyptians, that Pharaon
was thereby forced to let y^e chil
dren of Israel depart out of his
bondage: I beseech thee geue me
the grace in such faithfull wise to
receiue the very swete Paschall
Lamb, the very blessed Body of
our swete Sauionr thy Sonne,
that the first suggestions of syn
by thy power killed in myne
heart, I may safe departe, out
of the danger of the moste cruel
Pharaon the diuel,

The

The vi. Praier, for to end
this life wel.

GODD Lorde geue me the
grace so to spend my life,
that when the day of my
death shal come, though I feele
paine in my body, I may feele
comforte in soule: & with faith-
full hope of thy mercy, in deu-
loue toward thee, & charitie to-
ward the world, I may through
thy grace, part hence into thy
glory.

The vii. Praier, against the follo-
wing of euil counsell.

GRACIOUS GOD, geue me
thy grace so to consider
the punnishment of that
false great counsail, that gathe-
red together against thee, that
I be neuer to thy displeasure
partener, nor geue mine assent
to folow the sinful deuise of any
wicked counsell,

The

FRAIERS.

The viii. Praier against Couetice,
and for setting the world
at nought.

My swete Sauoure
Christ, who thine owne
wicked disciple entan-
gled with the diuel, thowoe
vile wretched couetice betraied,
inspire I beseeche thee, the mar-
uaile of thy Maiestie, with the
loue of thy goodnes, so depe in-
to mine heart, that in respect of
the lest point of thy pleasure, my
mind may set alway this whole
wretched world at nought.

The ix. Praier of Christes true loue
toward vs, and that we may
truely loue him againe.

My swete Sauoure
Christ, which thowgh
thine undeserued loue
toward mankind, so kindly
wouldest suffer the painful death
of the Crosse, suffer not me to
be cold nor luke warme in loue
againe toward thee.

The

The x. Praier, for keeping of Christes
holy Law, and following his
exāple in compting our
selues but pilgrims
on earth.

A Almighty Iesu Christe,
whiche wouldest for our
ensample obserue the law
that thou camest to change, and
being maker of the whole earth
wouldest haue yet no dwelling
house therin: geue vs thy grace
so to keepe thine holy Law, and
so to reckon our selfe for no
dwellers but for pilgrimes vp-
pon earth, that we maie longe
and make haste, walking with
faith in the waie of vertuous
woorkes, to come to the glo-
rious countrey, wherein thou
hast bought vs inheritaunce
for euer with thine owne pre-
cious Bloode.

k

The

PRAIERS.

The xi. Praier, against Pride, and for
mekenes and charitie toward
frind or foe.

Almightie Iesu my sweete
Saviour Christ, whiche
wouldst vouchesafe, thine
owne almightie hands to wash
the fete of thy twelue Apostles
not only of the good, but of the
very traitour to: vouchsafe good
Lorde of thine excellent good-
nes, in suche wise to wash the
lowle fete of mine affections,
that I neuer haue suche pride
enter into mine heart, as to dis-
daine either in friende or foe,
with mekenes & charitie for the
loue of thee, to file mine handes
with washing of their fete.

The xii. Praier, for true faith, seruente
deuotion, and frutefull receauing
the ghostly Foode of the Sa-
cramēt of Christes own
blessed Bodie and
Blood.

Our

DUr most deare Saniour
 Chziste, which after the
 finishing of the old Pa-
 schal sacrifice, hast instituted the
 new Sacrament of thine owne
 blessed Body and Bloode, for a
 memorial of thy bitter Passion:
 geue vs such true faith therein,
 & such seruent deuotion therro,
 that our soules may take fruit-
 full ghostly foode thereby.

Sir Thomas More made no ma-
 praiers vpon the last points
 of the Passion, as he old
 hit, erto vpon
 these first.

Hereafter followe certaine de-
 uout and godly Praiers, com-
 monly called **The Golden
 Litanie.**

The Goldē

elitan in English.

Lord haue mercy vpon vs.
Christ haue mercy vpon vs.

Lord haue mercy vpon vs:
and graunt vs vertue of soule
and munde in earth and aboue
earth, that we may serue thee
after the pleasure of thy will.

God euerlasting Father, by
thy heauēly vertue, haue mercy
vpon vs.

The Sonne of god Redemer
of y world, haue mercy vpon vs.

The holy Ghoste, by thy
goodnes, haue mercy vpon vs.

God y increate & vndiuided
Trinitie, haue mercy vpon vs.

By thy Diuine nature, haue
mercy vpon vs.

By thy infinite meekenes,
haue mercy vpon vs,

By thy

By thy selfe and all goodnes
that in thee thou beholdest, haue
mercy vpon vs.

By the creation of heauen &
earth, & all things that in them
are, haue mercy vpon vs.

By thy goodnes y didst creat
Angels, haue mercy vpon vs.

By the loue that thou haddest
when thou createdst mā to thine
owne similitude, haue mercy
vpon vs.

By the greates loue that thou
hadst to redeeme man after his
fall, haue mercy vpon vs.

By that ineffable loue that
thou haddest, when thou didst
chuse the worthy Virgin Ma-
rie to be thy Mother, haue mer-
cy vpon vs.

By the holy name of Marie,
haue mercy vpon vs.

By the Conception of the
Virgin thy Mother, the which
was sanctified in her Mothers
wombe, haue thou mercy vpon
vs.

THE GOLDEN

By the holy Nativitie of her,
haue mercy vpon vs.

By the perfite puritie and
mekenes of her, haue mercy vpon
vs.

By the most humble affectiō,
whiche she toke of thee in the
lap of the Father, in her Virgin
womb, haue mercy vpon vs.

By the mekenes of thy high
Maiestie, that thou disdainedst
not, to descend into the wombe
of the Virgin Marie, haue mercy
vpon vs.

By the feeble nature of ours
that it pleased thee to take for
our sinne, not abhorring the
same, haue mercy vpon vs.

By thy holy Nativitie, that
thou wouldest vouchesafe to be
borne of a Maide, haue mercy
vpon vs.

By the ineffable ioye, whiche
thy Mother had in thy birth,
haue mercy vpon vs.

By the colde Cribbe, in the
whiche with vile clothes thou

were wound and put, and nourished with maidens milke, haue mercy vpon vs.

By the ioy of the shepherds, whiche honoured thee in the Cribbe, haue mercy vpon vs.

By thy painfull Circumcision & shedding of thy precious Bloode, and by thy holy Name Iesus, & by al thy holy Saints, haue mercy vpon vs.

By the oblation and praier of the thre Kings, haue mercy vpon vs.

By the oblation, wherewith thou were offered vp in the Temple, haue mercy vpon vs.

By thy fleeing into Egypt, and by all the necessitie that thou sufferedst there with the Virgin thy Mother, haue mercy vpon vs.

By thy going againe from Egypt into Nazareth, and obedience that thou were vnder thy parentes, haue mercy vpon vs.

THE GOLDEN

By thy humble and meke conuersation, that thou hadst on earth in the time of thye and thirty yeres that thou were conuersant, haue mercy vpon vs.

By thy meke obedience and paines, haue mercy vpon vs.

By thy holy meditations in worde and worke, haue mercy vpon vs.

By thy Baptisme, and appearing of the holy Trinitie, haue mercy vpon vs.

By thy holy stedfast contemplations and kneeling, & overcoming of the fiendes tentation in deserte, haue mercy vpon vs.

By thy thyrst & hungre, colde and heate, whiche in this vale of miserie thou suffredst, haue mercy vpon vs.

By the sorowe of thy hearte, labour and wearines, haue mercy vpon vs.

By thy greate pouertie and contemplation, haue mercy vpon vs.

By

By the obrectation of thine
enemies toward thee, haue mer-
cy vpon vs.

By thy watchings and prai-
ers, haue mercy vpon vs.

By thy holosome doctrine & be-
nefices, & strength of resisting,
in that thou yeldedst not to thine
enemies, haue mercy vpon vs.

By the tokens, wonders, and
miracles that thou diddest, haue
mercy vpon vs.

By thy meke, swete, and holy
cōuersatiō, haue mercy vpon vs.

By thy holy teares, and thy
mecke entring into Ierusalem
on Palme-sonday, haue mercy
vpon vs.

By the inflamed desire that
thou hadst to redeme vs, haue
mercy vpon vs.

By thy mecke washing of thy
Disciples and Judas the trai-
tors feete, haue mercy vpon vs.

By thy moste louing institu-
tion of the worthy Sacrament

k 4 of thy

THE GOLDEN

of thy blessed Body and Blood,
Lord haue mercy vpon vs.

By the profound lone, in that
thou sufferedst thy Disciple S.
Ihon to rest on thy Breaste at
thy laste Supper, haue mercy
vpon vs.

By the peace that thou didst
geue to thy Disciples, haue mer-
cy vpon vs.

By thy holy wordes & ser-
mons, haue mercy vpon vs.

By thy passing great heauis-
nes that thou hadst, when thou
didst praie to thy Father in the
garden nigh to the Mount of
Oliuete, haue mercy vpon vs.

By the vertue of thy praier
y thou offeredst vp threec times,
haue mercy vpon vs.

By thy painefull & fearefull
death, haue mercy vpon vs.

By thy agonie when thou
offredst thy selfe willingly to y
death, in obeying thy Father,
haue mercy vpon vs.

By

By the shedding of thy Blood
for anguish, haue mercy vpon vs.

By y mekenes, in that thou
woldst be comforted of the An-
gel, comfort me in al times, and
haue mercy vpon vs.

By the triumphant wil that
thou hadst, when thou wentst to
mete them that sought thee vnto
death, haue mercy vpon vs.

By the fearfull taking and
violent laying on handes of the
Jewes, haue mercy vpon vs.

By thy immutable goodnes
that thou refusedst not to take y
kisse of Judas the traitour, and
that thou healedest the eare of the
Bishops seruant, that was stri-
ken of, haue mercy vpon vs.

By the holy Bondes in the
whiche thou were taken, & ledde
away, & by the braids in which
thou were made wery y night,
haue mercy vpon vs.

By the buffet which thou suf-
fredst at the Scate of Annas the

THE GOLDEN

Bishop and other unknowing
thee, haue mercy vpon vs.

By the loue and charitie that
thou hadst, when thou were led
bounden before the Bishoppe
Cayfas, haue mercy vpon vs.

By the false witnesse & lyes
by whiche thou were vniustly
condēned, haue mercy vpon vs.

By the vile spittings and il-
lusions, haue mercy vpon vs.

By thy buffettes and stripes,
haue mercy vpon vs.

By the blindfolding of thy
holy eyes, and other reproches
that thou sufferedst that night,
haue mercy vpon vs.

By thy gracious beholding
that thou beheldest Peter, & by
al that labour & secret unknowē
torment, whiche thou sufferedst
that night, haue mercy vpon vs.

By thy presentation, and ac-
cusation whiche they broughte
against thee before Pilate the
Judge, haue mercy vpon vs.

By

By the despising and illusion
that thou sufferedst before He-
rode, and the white vesture in
the whiche he sent thee to Pi-
late, haue mercy vpon vs.

By al the labours y^e thou suf-
feredst in going fro^m one Iudge
to an other, haue mercy vpon vs.

By thy great patience & sil-
lence, haue mercy vpon vs.

By the shamefull pulling of
thy clothes and hard binding of
thy body to the piller, haue mer-
cy vpon vs.

By the hard beating of scour-
ges, haue mercy vpon vs.

By y^e innumerable woundes
of thy precious Body, hugely
shed out, haue mercy vpon vs.

By all thy paines, dolours,
colde and shaking, and the glad
shedding out of thy blood, haue
mercy vpon vs.

By the purple vestement, and
the crowne of thorne : thrust fast
vpon thy Blessed Head with
violence, haue mercy vpon vs.

THE GOLDEN

By the innumerable paines that thou were tormēted when they smote the crowne of thorne with the Kinges sceptre, and by the great effusio of thy precious Blood, haue mercy vpon vs.

By the scornfull honouring and saluting of the Jewes, whē they said : Haile King of the Jewes, haue mercy vpon vs.

By their vile spitting on thy diuine face together with harde strokes, haue mercy vpon vs.

By al the paines and heauines of heart that thou haddest, whē Pilate ledde thee out vnto the people bearing the Crowne of thorne, and the purple vestement, & said : Behold the Man, haue mercy vpon vs.

By that dreadful sentence of death, & vile name, leading thee vnto the mount of Caluarie, haue mercy vpon vs.

By the loue wherewith thou didst beare the Crosse to y place
of paine

LITANIE.

110

of paine vpon thy backe, haue mercy vpon vs.

By the labour, anguish, shame and bearing, whiche thou sufferedst by the way, haue mercy vpon vs.

By al thy harde steppes that thou hadst, bearing the Crosse when thou wentst to thy death, haue mercy vpon vs.

By the great wearines of thy shoulders, on whiche thou didst beare the Crosse vnto the time thou failed for weakenes, haue mercy vpon vs.

By the compassion of hearte that thou hadst in meeting of thy sorrowful Mother, & in bearing of thy crosse, haue mercy on vs.

By thy heauy loking & ascending vpon high Mount of Caluarie, on whiche thou were crucified, haue mercy vpon vs.

By the stripping of and spoiling of thy clothes in most confusion in the sight of the Virgin thy
thy

THE GOLDEN

thy Mother and all the people,
haue mercy vpon vs.

By thy being naked, full of
woundes, laden with great so-
rowes, enduring the colde of
the wind, til y^e Crosse was made
ready, haue mercy vpon vs.

By thy painful stepps, when
thou wentest nere to the Crosse,
and thereon was fastened with
boyssious nailes, haue mercy
vpon vs.

By thy tender teares & wee-
ping, haue mercy vpon vs.

By the ache of thy veines and
sinowes and al thy membres on
thy Crosse, haue mercy on vs.

By the thyrling of thy right
hande, and shedding of thy pre-
cious Bloodde, Lorde make vs
cleane from all synne, and haue
mercy vpon vs.

By the thyrling of thy left
hand, and by the holy wound of
the same, and thy holy Bloode,
saue vs, & haue mercy vpon vs.

By

By the soze dryning of the
nail's into thy holy ffeete, and
by the woundes of the same, &
by the flowing out of thy pre-
cious Bloud, purge vs, and re-
concile vs to thy ffather, and
haue mercy vpon vs.

By the lifting vp of thy most
holy Body on the Crosse, & by
the violēt paines wherewith al
thy holy membres were ruselly
pained, haue mercy vpon vs.

By the heauines of thy heart
& al the strengthes of thy soule,
saue me, defende me, and haue
mercy vpon vs.

By the diuision or parting of
thy vestures, and the lot whiche
they cast on thy cote without
seame in thine owne sight and
beholding, haue mercy vpon vs.

By the loue that thou hadst
hanging three houres on the
Crosse aloue, haue mercy on vs.

By the reproches & wordes
ful of confusio that thou heardst
hanging

THE GOLDEN

hāging on the Crosse, haue mercy vpon vs.

By the blaspheminges and curses & shamefull reuiling that thou suffredst on the crosse, haue mercy vpon vs.

By al the dolours that thou suffredst in thy ribbes, loynes and shoulders crucified, haue mercy vpon vs.

By all the paines that thou hadst being spred on the Crosse in thy sinewes, veines, sete & al thy mēbres, haue mercy vpon vs.

By thy great mekenesse in praying to thy Father for thine enemies, haue mercy vpon vs.

By thy mercy, by which thou promisedst to the chese paradise, haue mercy vpon vs.

By the care that thou hadst of thy Mother in thy torment, commending her to thy beloued Disciple, haue mercy vpon vs.

By the swerde of sorowe that went vnto thy Mothers heart,
and

and the compassion and teares
that she shed out for sorow stand-
ding vnder the Crosse, haue mer-
cy vpon vs.

By al thy holy Teares on the
Crosse, and in al the time of thy
life, shedde out for the world,
haue mercy vpon vs.

By thy thirst, gall and cytell
with vinegre, giue me to taste
of thy sweete Spirite, and haue
mercy vpon vs.

By all thy holy wordes by
thee pronounced both vpon the
Crosse, and in al thy whole life,
haue mercy vpon vs.

By the weeping & crie, in the
whiche thou didst commend thy
Spirite to thy Father, that our
soules may be commended to
thee, haue mercy vpon vs.

By the separation of thy holy
Soule from thy blessed and di-
uine body, haue mercy vpon vs.

By the enclining of thy holy
Head vpon thy breast, encline
sweete

THE GOLDEN

swere Iesus vnto vs, and haue mercy vpon vs,

By the huge dolefulness of thy death, and intolerable bruisinges, in whiche thy heart was broken, haue mercy vpon vs.

By the opening of thy side, and the read wound of it, and the precious Bloode, good Lorde, pearce our hearte with the speare of thy loue, and haue mercy vpon vs.

By the precious Bloode and water that ranne out of thy holy side, wash and make vs cleane in the same holy water and Blood from all our sinnes, and haue mercy vpon vs.

By the mercy that thou shewedst on the Crosse to the Centurio, and al the mercy that euer thou shewedst to mā, haue mercy vpon vs.

By the descending of thy holy Soule to Limbo Patrum, haue mercy vpon vs.

By

By þy vertue of thy holy Soule,
wherewith thou brakeſt vp the
gates of hel, and deliueredſt out
the ſoules of thy frindes, haue
mercy vpon vs.

By þy taking down of thy ho-
ly Body from the Crosse, & the
ſolēne Sepulture of it, & the la-
mēting of þy Virgin thy Mother
& Marie Magdalen, & other of
thy frinds, haue mercy vpon vs.

By al the labour, wearines,
ſorrow, & heauines that thou ſuf-
fredſt from the daie of thy Nati-
uitie vnto the houre of the de-
parting of thy holy Soule from
thy bodie, haue mercy vpon vs.

By thy glorious & verruous
reſurreccion in Body & Soule,
haue mercy vpon vs.

By the ineffable ioye of thy
Mother, & other of thy frindes,
and the glorie of thy Reſurrec-
tion, haue mercie vpon vs.

By the grace þy thou apperedſt
to Marie Magdalen and other
women,

THE GOLDEN

women, & to thy Disciple in thy
impassible body after thy resur-
rection, haue mercy vpon vs.

By thy miruculous & glorious
ascēsiō cōfort vs Lord in al our
nedes, & haue mercy vpon vs.

By the diuine cōsolation and
sending of the holy Ghost into
thy Disciples, glad vs, sanctifie
vs, & strēgh vs in faith, hope, &
charitie, & haue mercy vpon vs.

By thy glorious & diuine ma-
festie, and the vertue of thy holy
name, kepe vs, gouern vs now
& euer, & haue mercy vpon vs.

By the Sonne in thy holy
Godhed together in thy Man-
hod biddē, haue mercy vpon vs.

By thy selfe, and al goodnes
and merites that in thee and in
thy Mother thou didst behold,
haue mercie vpon vs.

By thy celestial Ministers
Michael & Gabriel, keepers de-
puted to me, & al other thy hea-
uenly Spirits, haue mercy vpon
vs.

By the

By the intercession & merites
of S. Peter, S. Paule, S. John
the Euangelist, & other of thine
Apostles, haue mercy vpon vs.

By the merites & intercession
of thy holy Martyrs S. Ste-
phan, and S. Laurence and all
other, haue mercy vpon vs.

By the vertues & merites of
the holy Fathers & Confessours
S. Augustine, S. Hierome, S.
Chrysostome, S. Ambrose, and
al other, haue mercy vpon vs.

By the merites & praiers of
holy S. Anne, S. Katherin, S.
Barbara, & all other holy Vir-
gins, & holy widowes & chaste
women, haue mercy vpon vs.

By the merits & praiers of al
thy holy chosen Saintes, y are,
were, & are for to come in heauē
& in earth, haue mercy vpon vs.

Succour vs, sweete Iesu, in
the trembling and strait daie of
Iudgemēt, & graunt vs in this
exile & trāsitory life those things
that

THE GOLDEN

that be necessarie to the helth of
our bodie & soule, and after this
life to liue in ioy with the euer=
lastingly without end. Amen.

Lord beare graciously my
prayers, and let my crie come to
thee, &c. Praise we.

LORD giue to y quick grace,
to the dead rest, in especial
to the, y I am bounde, R.
and to the Church holines,
peace & concord. And that thou
wilt vouchesafe, to take this
prayer to the honour & glorie of
thy holy name, & that thou wilt
vouchesafe to haue mercy vpon
vs, & to forgiue vs al our syns:
& graunt euerlastingly, that we
may perseuer in all goodnes, &
that we may serue thee. And
after this life, we may de=
serue to raigne with
thee, in euerlasting
glory and life
without
end.

FINIS.

